

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, MISS., October 6, 1927

NEW SERIES  
VOLUME XXIX No. 40



October Installment No. 1

1. When and where was the Southern Baptist Convention organized?
2. How many white Baptists are there in the South today?
3. Why is it improper to refer to Baptists as Protestants?
4. What great Baptist is known as "The father of modern missions?" What was his native country, to what mission field did he go, and when?
5. What is the Cooperative Program of Southern Baptists?

6. How much did the white Baptists of the South give to all purposes through their churches last year? How much of this sum went to local church work and how much to missions and benevolences?

(Answers to this week's questions will be found on page 5.)

Evangelists C. C. Jones and O. U. Rushing have been holding an outdoor revival meeting at Crystal Springs. Large crowds attended.

Dr. William James Robinson has resigned the care of Lexington Ave. Church in Fort Smith. He was once pastor at Grenada and might be brought back to Mississippi.

Some unknown subscriber sends us a printed copy of a letter said to have been found under a chip or something somewhere near where Noah's Ark landed. It is just another humbug trying to be foisted on a credulous public. The county paper sometimes publishes such things as this. Excuse us.

A brother insists that our people let severely alone the solicitors for undenominational orphanages and other benevolences who infest some parts of the country. They are irresponsible people who give no account to the public of what they collect. Put your money into your own denominational work that is done by people whom you know and who make annual reports to the denomination of what they get and what they do.

Baptists of Mississippi undertook to raise for this convention year \$400,000 from Nov. 1, 1926 to Nov. 1, 1927. Eleven months have now passed by and only \$213,196.53 have been given to the Cooperative Program. This means that we have a big task before us in October. Our best opportunity for making good in most of the churches is Sunday, Oct. 9, which has been designated as State Mission Day. The offerings in our churches should be liberal and sacrificial. Every Baptist in the state should take joy in seeing this done for Christ's sake. The measure of our love and loyalty to him will be taken on that Sunday. May it be such as our Lord can say, "Well done, good and faithful servants".

German people celebrated the eightieth birthday of President Von Hindenburg on Oct. 2nd.

Evangelist Robert Haynie assisted Pastor Roth in a good meeting at Cleveland despite the busy season. Twelve were added to the church.

Dr. C. E. Burts, one time director of the Cooperative Work of Southern Baptists, has been called to First Church, Macon, Ga.

Mr. Julius S. Rushing of Harrisonburg, Va., was recently ordained to the gospel ministry. He has been an evangelistic singer in Mississippi, Virginia and other states for several years and now goes into the pastorate, being the fourth brother in the family whose father lives in Clinton, to enter the ministry. Also he has two sisters who married Baptist preachers. His brothers are Carey J. Rushing of Gunn, Estus Rushing of Fort Worth Seminary, and H. J. Rushing, a senior in Mississippi College. Another brother, O. U. Rushing, is an evangelistic singer, and another, Fred J., is teaching.

Dr. John A. Rice, who was compelled to resign from his position of Bible teacher in the Methodist University at Dallas, because of rationalistic views of the Bible, has turned up in Oklahoma as a trustee of a school of religion in connection with the university of that state. We are glad to see that the Baptist Messenger of Oklahoma is making a fight on this new project not primarily because it is rationalistic, but because it is a violation of the American principle of Separation of Church and State. Certainly the tax payers ought not to submit to any plan by which public money is to be used to provide religious instruction.

Pastor W. O. Carter of Silver Creek opened the Lawrence County Association with a helpful devotional service, reading the account of the transfiguration and giving edifying comments. Brother B. E. Phillips was re-elected moderator by acclamation, Brother John Terry clerk and Brother B. F. Speights treasurer. The convention sermon was preached by Brother W. S. Landrum, who brought a stimulating missionary message. He brought out the fact that the contributions of the churches in Lawrence County last year were almost exactly \$1.00 per member for all denominational purposes, being about \$2,800. It would be very interesting to see the figures from all the associations. Our impression is that Lawrence County would not suffer by comparison with most of them. We counted at least 13 preachers in the congregation, many of them men who were once pastors in this county, now visitors. Among them were J. H. Lane, J. P. Williams, J. O. Buckley, J. B. Quin, W. C. Black, B. E. Phillips, W. S. Landrum, A. L. O'Bryant, T. F. McCrae, W. O. Carter, B. E. Massey, C. H. Mize, Brother Terry, and the editor. And there were several near-preachers. We were sorry to miss the address on Education by Dr. J. L. Johnson and a number of other good things. But after speaking on the Program and hearing Brother Massey and partaking of a bountiful dinner, we had a long drive to get back home to prayer-meeting.

COOPERATIVE WORK OF SOUTHERN BAPTISTS

Missions	Foreign Missions	Africa Argentine Brazil Chile China Italy Japan Hungary Jugoslavia Palestine Mexico Roumania Spain
	Home Missions	Evangelism Mountain Schools Cooperation and Enlistment Church Building Indians, Negroes, Foreigners Jews, Deaf, Soldiers, Seamen Cuba and Panama
State Missions	Evangelism	Pastoral Support Church Building Stewardship and Budget B. Y. P. U. Sunday Schools W. M. U. Student Secretaries Administration Baptist Press Baptist Record
	Hospitals	(A) Hospitals: 1. New Orleans 2. Memphis 3. Jackson
Benevolence	Orphanage at Jackson	(B) Orphanage at Jackson
	Old Preachers Board at Dallas	(C) Old Preachers Board at Dallas
Education	Southwide	S. B. T. Seminary in Louisville S. W. B. T. Seminary in Fort Worth Baptist Bible Institute in New Orleans
	In State	Clarke College Miss. College Miss. Woman's College Blue Mountain College

"Ask Me Another" is a book, or a series of volumes which are entertaining and educational. They consist of questions and answers on all sorts of subjects, classified, and the answers in another part of the book. They are a good form of intelligence or information tests, to be used in the family or in groups of friends or in larger social gatherings. We are beginning this week a series of similar tests by questions on many matters of interest to our Baptist people. See how many you can answer. The questions are found on page one, and if you have to look up the answers, they will be found on page five.

### EATING IN LONDON

By Mrs. P. I. Lipsey, Jr.

My first impressions of food in London were not convincing. Nor after a good breakfast at the hotel the Sunday morning we arrived, we could find no eating houses open the rest of the day. Upon approaching the chief of the Associated Press Bureau concerning my husband's work, we asked about food. He assured us we would find the food very different from American food—but our trouble was in finding no food. He told us that the shops were closed because Londoners go on a holiday Saturday at one o'clock, returning Sunday night. We made the best of the situation with milk chocolate and stuffed dates until Monday.

The eating places were open on Monday, but with more food our difficulty was not entirely remedied. The food was very different—it was flat. Even though we were English-speaking people and the menu was printed in English, we often did not know what we were ordering. Ordering table d'hôte was the best means for becoming acquainted with the menu, it seemed. But once I had tomato soup that tasted of mutton I was ready to try another way. We tried every kind of soup to see if there would be one where food had some flavor. We did find good cocoa and chocolate, and toasted scones, which we bought first to see what they were, became a favorite. But one cannot live on bread alone.

We decided that an apartment with a small kitchen would be a more interesting place to live than a hotel with the futile search for food that tasted right.

We found the flat with the aid of the P. T. A. men's wives—one of them anyway. And with the finding of the flat has come the interest in marketing. My first housekeeping, begun in this great old city, has been full of interesting experiences.

At the department stores I found corn meal, prepared breakfast foods, Heinz 57 Varieties—American products. At the shops near me I find fresh fruits of every kind, usually imported from the colonies. When I buy bananas I am asked if I wish the Jamaica or the Canary, and when I buy oranges, I am given a choice from Africa or California, and apples are American or Australian or English. My beans come from France at two-pence a pound; I buy enough carrots for the two of us for a halfpenny—one cent. One market connoisseur told us he had been trying for two years to eat and give away a hundredweight of Arabian dates he bought for nine shillings (two dollars and twenty cents). Marrows, turnips, cabbage, cauliflower, potatoes, and tomatoes, every vegetable may be had in and out of season at reasonable prices.

I can now understand the reason for the use of so much mutton. English beef is rather expensive, the tenderloin cuts being about forty-five cents a pound, and lamb about the same price, while mutton is cheaper and more plentiful than either. Here again the different parts of the world are represented; the best lamb is Scotch, pork is Irish, and beef is English or imported chilled meat. Fowls from duck to grouse are on the market. Fish is brought in fresh every day.

Eggs and milk are the most expensive foods and the hardest to procure of good quality. Little ice is used so that the milk and cream usually have a preservative, although a few dairies do not use it. Eggs are about sixty cents per dozen for fresh country eggs and less for "cooking eggs." It is dangerous to pay less than thirty-five cents for them. Butter and cheeses are plentiful and inexpensive. Cooking fat is a luxury found only in pound packages like butter, or as a bladder of lard, reminding me of a goatskin of wine.

From such a variety, who could not set a table of appetizing foods with a great deal of

fun to hear a young husband exclaim he had never eaten such food?

Further living in London has given an understanding of English foods. In general they are plain and substantial, without furbelows. In the homes it is excellent. I have never tasted anything better than an English roast beef dinner as I cooked it under directions: rolled beef roasted in beef drippings with the potatoes around its side, gravy made with the broth from the bones—economy is an English trait—and Yorkshire Pudding, "None Better." Yorkshire Pudding is delicious; try it this winter. Take two tablespoons of fat from the roasting pan and heat very hot in a baking dish, pour in a thin batter (about like cream) made of one-half cup of flour, salt, milk, one egg and a pinch of baking powder. Bake twenty minutes. It is good soft as a pudding, or crisp. And then one makes rissoles of the left-over meat—all good and English.

I think it must be characteristic of people in colder climates to waste little space in eating light food or foods with much flavor. One's blood must be thick to withstand the damp cold, and it takes solid food to do that. In America, with a diverse people and a varying climate, more thought is given the subject by the schools of Home Economics and by scientists employed by the manufacturers.

And to explain the poor food in restaurants, I think the English even in the cities are a home-loving people, wanting the same place at the same table, because many of the hotels are residential hotels where one must eat his breakfast and may have his lunch and dinner. Good food may be found at certain of these hotels by non-residents—even on a cold Sunday when the shops are closed. Most certainly, it is much more pleasant to have food one likes at home and leave the restaurants to the luncheon and tea.

### EIGHTY-TWO YEARS' HISTORY DEMONSTRATES WISDOM OF BAPTIST METHODS IN FOREIGN MISSIONS

By J. F. Love, Corresponding Secretary.

Southern Baptists have had eighty-two years' experience in conducting foreign missions through their own agency, the Foreign Mission Board. Every year the evidence accumulates that for wisdom in expenditure, economy, and for large and permanent results obtained, this method of doing denominational mission work far surpasses any other that has ever been pursued.

In the first place, contributors to foreign missions thus center and combine their gifts through an agency which is selected by the denomination annually and which is representative of the whole denomination, and can be changed at any time when the denomination feels that it has reason to do so. This agency keeps accounts for the denomination and makes annual reports of its receipts, its expenditures, and the results of its work.

In the second place, the denomination, thus working through a denominational agency controlled by the denomination, fosters a denominational program, and all expansion of the work throughout the world is in harmony with the principles and policies and wishes of the denomination which is backing this great enterprise. This matter of a concerted, unified, harmonious denominational life throughout the world is one of exceeding great importance. It immeasurably strengthens the Baptist witness for the truth and the Baptist protest against every form of error thus to have a whole world denomination acting in concert.

Third. Another thing which gives distinct merit to this unified denominational board method of conducting foreign missions, over both the union scheme of denominational missions and

the independent method, is that all the missionaries are taken care of impartially, according to their needs and the needs of their work, and no one missionary receives from promiscuous sources a support and consideration which is denied others. The missionaries, themselves are thus brought into a cordial unity of fellowship which promotes their individual and combined usefulness.

Fourth. It enables the whole denomination to center its effort at points of greatest destitution or peril or opportunity, according as a large company of men and women, in intimate touch with the mission fields and in frequent conference about them, decide thus to deal with the situations as they develop. Surely there ought to be great advantage for a great enterprise like foreign missions for its problems and activities to have the benefit of a multitude of counsellors who are especially charged by the denomination with the duty of keeping themselves informed and directing in wisdom this great work.

Fifth. Again the results from this denominational method of conducting foreign mission work is another of the accumulating evidences of its wisdom. Southern Baptists have to their credit as the foreign mission fruitage of these eighty-two years a record of soul-winning, of church constituting, of churches attaining to self-support, in which every contributor to this work may well rejoice. What a glorious thought it is that out of dense superstition, out of midnight heathenism and from many forces which are hostile to the soul and its destiny, we have snatched as brands from the burning hundreds of thousands of precious souls, many, many of whom are now with their Lord and singing praises about His throne!

But if ever world circumstances, human need and missionary opportunity and exigency called to Southern Baptists to stand together and work together, through their own agency, to put the glorious gospel of the blessed God afield among the perishing millions, that call is clamant in this hour. If Southern Baptists, some of whom can give but pennies, and others who can give dollars, others hundreds, and others thousands, yea, and some who can give millions, will stand together and with their united strength back their denominational program for winning a lost world, we can eclipse even the glorious record which we have made and win the admiring attention of angels.

There are hundreds of young men and women who are importuning the Foreign Mission Board to send them hence to the dark corners of the world with the gospel of light. How much longer must this board say to these young people who have finished their training that they cannot be sent? Meanwhile from the missionary graves of such heroes of the Cross as Bostick in China, Edwards, Appleby and Ginsburg in Brazil, and many others who recently, and who through the years, have fallen at their posts, comes the call to Southern Baptists to take up the flag of spiritual freedom and carry it forward!

On Tuesday night, October fourth, on Wednesday and Thursday, October fifth and sixth, the Foreign Mission Board is called to meet in its annual October meeting when its financial program for 1928 must be made. Already the appeals of the missionaries are coming in from over the world and their necessities exceed the board's ability even after the most cruel and drastic reduction of these requests. Oh, that Southern Baptists would get themselves to their knees and out of much prayer regather themselves for a mighty effort to meet conditions such as these during these momentous months which lie between us and Christmas and the New Year.

Ten years ago the Second Roumanian Baptist Church was organized in Detroit. Now there are 425 members.

Thursday, October 6, 1927

### ANNIVERSARY CELEBRATION AND SESSION OPENING AT LOUISVILLE SEMINARY

By Chas. F. Leek, Publicity Secretary

The Southern Baptist Theological Seminary greeted a large body of young ministers from all parts of the globe at the opening of its sixtieth session with a program celebrating its fiftieth year in Louisville. The exercises occurred September 20-21 and were combined with formal opening exercises, the two serving to orientate the large number of newcomers. Eminent men from various walks of denominational and civic life in a series of well prepared and well presented addresses set forth how the Seminary had been blessed by God, Louisville, Kentucky Baptists, and its early contacts in South Carolina and how it has in turn blessed each.

Addresses by President Mullins opened and closed the combined two-day program. As president of the seminary he spoke at the formal opening of the session at 10 o'clock Tuesday on The Dynamics of a Great Ministry and on Wednesday night he made the final address, by request of the faculty, in the semi-centennial celebration on "Fifty Years of Progress." Dr. Mullins' address to the students on the first day was a keynote address. His text was Galatians 1:15-18, from which he let the scripture say that the dynamics of a great ministry are (1) The Recognition of Divine Control of Life, (2) The Enthronement of Christ Within, (3) The Divine Call to the Ministry, and (4) A Three Years' Course of Study. Dr. Mullins referred to the technical phase of ministerial training, but chiefly concerned himself with emphasizing that the dynamics were spiritual and that the Seminary made that phase preeminent.

Two hundred and eighty-five licensed or ordained ministers were among those who heard the opening address, this number matriculating at the adjournment of the convocation. This initial day enrollment figure was raised on the second day to 316 and the third day the total rose to 331, just three less than the total enrollment on the sixth day of last session. Registration of additional ministerial students will continue brisk for several days, since it is possible even now to get started in the class work for this quarter and others will matriculate at the beginning of subsequent quarters.

The commemorating program included the following men and messages:

Rev. C. R. Hemphill, D.D., LL.D., president emeritus of the Presbyterian Seminary—"Greetings from the Presbyterial Seminary"; Rev. A. K. Wright, D.D., pastor Tabernacle Baptist Church—"The Seminary and the Baptists of Louisville"; Rev. John R. Sampey, D.D., LL.D., senior member of the Seminary faculty—"What the Seminary Left in South Carolina and What It Brought to Louisville"; Mayor James T. O'Neal, member of Broadway Baptist Church—"Greetings from the City"; Hon. Hutson Quin, former mayor and eminent Methodist layman—"The Seminary and the City of Louisville"; Mr. Richard Bean, banker—"What Louisville Has Given the Seminary"; Mr. Andrew Broaddus, eminent Baptist layman—"Fifty Years Ago in Louisville and Now"; and Dr. Mullins—"Fifty Years of Progress of the Seminary".

Consideration for others in the use of space here does not allow more on this event now, but we hope it will be the pleasure of the editor to use a brief digest of several of the addresses, especially Dr. Mullins', in a later issue.

In the South there are 3,708,253 white Baptists, forming the largest single group of Baptists to be found anywhere in the world. They have 20,000 churches, 18,564 ordained ministers, and 3,254 pastors' homes. The Foreign Board has 513 American missionaries serving in fifteen different foreign lands. There are in the South, under denominational supervision, nineteen orphanages and twenty-eight hospitals.

### THE LAST APPEAL FOR OUR BAPTIST FLOOD SUFFERERS

B. D. Gray, Corresponding Secretary

This is our last appeal for the flood sufferers. The public campaign closes September 30th and what we do must be done quickly.

We have been disappointed over the receipts up to date. They have not fairly represented the real sympathy of our people for their brethren in the flooded area. Our call came right in the midst of the summer when many of our people, pastors particularly, were away on their vacation. They are now back home and we beg and pray for concerted action all over the South to make this last week of the campaign memorable on account of large-hearted, numerous and generous gifts for this work of relief to our brethren in the Mississippi Valley who have suffered and are still enduring so sorely from the ravages of the terrible floods that devastated all that section of the country.

It will be a year or more before any substantial recovery can come to the people of the flooded area. Their principle crop is cotton. The cotton crop is a failure this year. So they will have to wait until the autumn of 1928 for returns from this staple product. In the meantime their credit is strained to the limit. If we do not come strongly to the help of the churches they will be absolutely unable to keep pastors on the field. Shall we neglect them in their distressful condition, or rather will we not come to their help in a great, liberal fashion? Twenty-five dollars a month will take care of a church with one-fourth time preaching, making \$300.00 a year. Twice that amount will take care of one-half time preaching. Are there not hundreds of churches that will be glad to furnish these sums? Then there are thousands of individuals who ought to come immediately to the relief of our stricken brethren with sacrificial gifts.

Send funds through the regular state agencies or direct to the Home Mission Board, 804 Wynne-Claughton Building, Atlanta, Georgia, B. D. Gray, Corresponding Secretary.

### STATE STUDENT CONFERENCE

In all the schools of the state, many students have already decided to attend the third Mississippi Baptist Student Conference, which will be held at Starkville, October 28-30. More are deciding every day, and all are eagerly looking forward to the Conference. There is a competent representative on the campus of every Baptist and non-denominational school in the state to lead in getting up the delegation. These are all faithfully at work. We expect a larger crowd than attended either of the two previous conferences. We are especially desirous that all the religious leaders among our students be present, and we are working toward that end.

The unified program, which Mr. Frank H. Leavell and the committee of state chairmen worked out in the spring, will be used, with a few slight changes, in all of the fourteen state conferences of the South. The Southwide Conference which met at Birmingham last fall was a distinct step forward in student religious work, and was a great success in every way. Even today there rings throughout the entire South the Birmingham Key-note—"CHRIST MASTER OF MY GENERATION". We do not expect to forget that, but rather to build upon it. We want this year's state conferences to be another step in making Christ master of our generation. We have chosen as our master thought for our program "CHRIST ADEQUATE". We want our students to see that Christ is adequate for all our needs. Stress will be laid on the fundamental facts of the Christian faith, Missions, Christian living, and soul winning. We want to make it both spiritual and practical, both instructive and inspirational.

The program is nearing completion, and promises to be exceptionally fine. We have as speakers: Mrs. J. M. Dawson of Waco, Texas; Dr. R. B. Gunter; Mr. J. E. Byrd; Rev. Tully F. McCrea; Dr. M. O. Patterson; Dr. Lawrence T. Lowrey; Dr. J. D. Franks; and a number of students and student secretaries. In these we have: adults who are rich in Christian experience, lovingly sympathetic with youth, and keenly aware of the problems facing the youth of today; and students whose upright Christian lives commend them to their fellow students as examples, and whose personalities and abilities make them leaders.

Home churches, Sunday Schools, B. Y. P. U.'s, or other home organizations, if you are especially interested in some Baptist student in any of our Baptist or non-denominational schools in the state, and you want to help that student in some way, why not offer to help pay his or her expenses to Starkville for this great gathering of Christian students? Baptists, join us in praying that this may be a powerful forward movement for Christ and for His Kingdom, not only in our state, but throughout the entire Southland.

—W. L. Compere, Chairman.

### THE BAPTIST BIBLE INSTITUTE HAS GREAT OPENING

By R. L. Holmes, Correspondent

Tuesday, Sept. 20, the opening exercises of the Baptist Bible Institute were conducted in Mangum Chapel in the presence of the greatest enrollment in the history of the institution. Every member of the faculty was present except Dr. Geo. H. Crutcher, who is away on a year's leave of absence without pay. The city pastors were seated on the rostrum with the professors and each in turn gave a short talk. Dr. L. J. Bristow of the Southern Baptist Hospital gave a short talk on "Opening the Eyes of the Blind." Secretary E. D. Solomon was present to welcome the students from other states to "Lovely Louisiana" and to promise to assist all who do missionary work in the state of his sympathy and cooperation. J. B. Mosely, State Secretary of Sunday School and B. Y. P. U. work gave a rousing speech on the progress in standardization in Louisiana.

There are at present seventeen states and four foreign countries represented in the enrollment of the student body. Some are on the way from other lands and several other lands and several other states will be represented when the enrollment is completed. Mr. and Mrs. J. A. Abernathy of Hiddenite, N. C., returned missionaries from China, are coming to be the guests of the Institute during the year. Last year Mr. and Mrs. Chas. A. Leonard occupied the missionary apartment which is furnished to a returned missionary and his family without cost. We have one young lady from Rome, Italy. Dr. Zarilli explained to the audience the other day that it would be necessary to make his announcements in Italian on account of students who did not understand English.

The student body is pervaded by a spirit of buoyant optimism. Mr. Tull has managed to make room for all the married folks who have applied. The dormitories are full but the annex has been able so far to supply good rooms for all who came.

It appears at least to the observers that the present student body is the finest that has ever enrolled here. There is a much greater percentage of college trained men and women and the spiritual tone of the student body is already being felt as numbers go to do special service in the various churches and as they put their impress upon the life of the great city through personal work and service.

Pastor L. G. Gates of Laurel is assisting Dr. J. W. Mayfield in a meeting in First Church, McComb, Mr. Alvon Doty of Jackson leading the singing.

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BAPTIST BUILDING  
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R. E. GUNTER, CORRESPONDING SECRETARY

P. L. LIPSEY, EDITOR

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**RENEW PROMPTLY:** Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which will accompany the notice.

### WHAT JESUS SELLS

We are all familiar with the idea that Jesus gives graciously and generously. He is the dispenser of the bounty of God and "giveth to all men freely", or unconditionally. There are none on earth on whom he does not bestow his benefactions, even on those who never heard his name, and on those who blaspheme his name. He is God over all and giveth to all men life and breath and all that they have. He loves all and longs to give of his best to all men.

But there are some things which cannot be given. You may give a man money, but you cannot give him moral character. If it were given him there would be no personal morality and no individual character. You may give a boy a chance to get an education; but you cannot give him an education. Many fathers have tried hard to give their children an education, but they wouldn't take it. You have heard of the young man just out of college who was asked if he took calculus. He very honestly replied, No, he was exposed to it, but he didn't take it.

The Bible not only recognizes this limitation, but everywhere teaches and proclaims it. God does not compel a man to be a Christian; he does not force him to be good; but he is given the opportunity. God told Adam in the garden what to do and what not to do, but he didn't drive him to it, far away from it. Even the stern prophet, Elijah, said: "Choose ye this day whom ye will serve."

The gift of God is eternal life, but there are possessions in the Kingdom of God which are ours only upon our acquiring them by personal effort. In the glorious picture of the consummation of the Kingdom of God, in the twenty-first chapter of Revelation, are these two verses side by side: "I will give unto him that is athirst of the fountain of the water of life freely"; and, "He that overcometh shall inherit these things". Life is his gift; the rest is ours to attain by overcoming.

You will recall the request of James and John made to Jesus, "Grant to us that we may sit one on thy right hand and one on thy left hand, in thy kingdom". But Jesus said this is not possible. It is not a matter of gift. He is not a machine politician delivering special posts to personal friends. These are under the civil service rules, and you will have to fit yourself for them if you ever get them. "Are you able to drink of the cup that I am to drink and to be baptized with the baptism that I am to be baptized with?" If you can stand the test you may have the place, but it is not bestowed as a matter of favor. Work and worth determine the rewards in the Kingdom of God.

But specifically, what are some of the things which Jesus sells? Our answer will not cover them all, but will indicate some that are named in the Book. In Revelation 3:18, we are exhorted: "Buy of me gold refined by fire, that thou

mayest be rich; and white garments, that thou mayest clothe thyself, and the shame of thy nakedness be not made manifest; and eyesalve, to anoint thine eyes that thou mayest see".

Here are three things that Jesus has to sell, for he says we are to buy them of him. He sells them, and does not give them away; and they cannot be had without paying the price. No matter how generous God is, these things cannot be bestowed as a gift. They must be secured by personal effort. They are offered for sale to anybody who is willing to pay the price. They are expressed in figures of speech which can be understood by a little attention.

First, riches represented by gold, that is possessions may, but true virtue, worth, Christian character. This is something that cannot be bestowed as a gift; neither can it be taken away from us. It cannot be destroyed. Worldly possessions may, but true virtue, worth, Christian character, holiness cannot. And notice that it is refined by fire. That is, character is attained by hardship and suffering. A person who has an easy time is always soft and flabby. One who undergoes toil and pain, passes through the fires by which the dross is consumed and character is perfected. And you will notice that of the three things which may be bought, this comes first. The others can hardly be had without this. Don't complain if you have a hard time. "But even if ye should suffer for righteousness sake, blessed are ye." "For as much as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin. But inasmuch as ye are partakers of Christ's sufferings, rejoice. Because the Spirit of glory and the Spirit of God resteth upon you." If we suffer with him, we shall reign with him.

The second thing which Jesus is said to sell is "White garments, that thou mayest clothe thyself". White raiment in the book of Revelation is said to be the "righteous acts of the saints". We are saved by the righteousness of Christ, but we are judged by the deeds done in our own bodies. Our station in life for time and eternity is fixed by our righteous conduct, and by the amount of service we render to others. See Jesus' description of the last judgment. After character comes conduct. What you do to others and for others will be the raiment, the white raiment that you wear. It is to be feared that some who profess faith in Christ, if they could be seen in the light of what they are doing in the way of service, would have on less than a one-piece bathing suit. There is great danger that the shame of some people's nakedness will be made manifest.

The third thing that we are to buy from the Lord Jesus is "eyesalve to anoint thine eyes, that thou mayest see". One of the greatest handicaps on our church members today is the blindness of ignorance. One knows hardly whether to speak of it more in pity or in indignation. Ignorance of God's word and of God's work is pitiable where people have no chance to know. But it is criminal where they deliberately and voluntarily remain in ignorance. There are people in our churches who neglect to read the Bible and refuse to read a religious paper. Two excuses are given for it, a lack of time, and it costs something. But God says, "Buy of me eyesalve". It is worth the time and the money. Why should a man go blinded through life, when the eyes of his heart may be enlightened, and he may be an intelligent Christian? No man can be "filled with the knowledge of His will", who refuses to pay the price of a Bible, or a good book, or a religious paper, and deliberately remains with his eyes sealed against the information which they bring. Ignorance and stupidity are the curse of many of our people who know nothing and care nothing about spiritual things, or the work of the Lord.

It is no wonder that the church at Colossae, to whom these words were addressed, was neither

cold nor hot; that they were self-satisfied, saying they had need of nothing. Fire for cleansing, white garments for clothing, and eyesalve for their ignorance were a dire necessity.

### DR. DeMENT'S TEN YEARS AT BIBLE INSTITUTE

Dr. R. G. Lee, pastor of Citadel Square Baptist Church of Charleston, S. C., is one of our best preachers and most thoughtful men. His thoughtfulness was never more in evidence than when he conceived the idea of having the portrait of President DeMent presented to the Baptist Bible Institute on the tenth anniversary of his presidency. An artist was secured in Edgefield, S. C., Miss Mimms, who had painted a hundred portraits of the most celebrated personages in the South, including two of Jefferson Davis, on orders of the United Daughters of the Confederacy. Her work is remarkable for lifelikeness and true portrayal of character.

The portrait was ready on the anniversary, Oct. 2, and was presented in an address by Dr. Lee, which we give to the readers of the Record. In his absence it was read by Dr. W. W. Hamilton, pastor of St. Charles Ave. Church. The churches of New Orleans were well represented at the Institute on Sunday afternoon, the large auditorium being crowded to the doors. The music by the quartet and chorus was finely rendered under the direction of Professors Sellers and Beckett. Dr. J. A. Huff of First Church, New Orleans, presided. The whole assembly was in a joyous mood.

The speech of acceptance was made by the editor of *The Baptist Record*, on the part of the trustees of the Institute, who spoke of the making of an institution, the making of men, and God's choice of leadership. Dr. DeMent then made an address in which he showed how the guiding and gracious hand of our God had been upon this enterprise from the beginning until now. The story of the Institute sounds like a chapter from the Acts of the Apostles. How in ten years' time Southern Baptists have come into possession of property worth a million dollars in New Orleans, including about 30 buildings; how a faculty has been assembled of ample scholarship and true devotion to the service of God; how a student body of nearly 250 young men and women who are to go out as missionaries, pastors and helpers; how the spiritual life of the churches has been quickened. It has to be told over and over to be taken in; and has to be seen to be realized. It fills the souls of our people with joy and humbles us before God.

Under the manipulation of Brother N. T. Tull the buildings and grounds have been beautified; and they seem to have springtime all the year. The Protestant pastors in New Orleans had luncheon at the Institute on Friday night, in which appreciation of Dr. DeMent was voiced. The faculty passed resolutions which were a tribute of love and esteem, and the student body were clamorous in their expression of loyalty to the president. Surely the Lord brought him to the kingdom for such a time as this.

The prosperity of the Institute and of the churches in New Orleans goes hand in hand. In ten years the number of white Baptist churches has grown from six to sixteen; six new church houses have been built; Sunday School enrollment from 1,170 to 3,500; church membership from 1,242 to 4,500. The churches of ten years ago have more than doubled their membership; total contributions last year \$120,652.50; Baptist church property in New Orleans, not counting Bible Institute and Hospital, \$758,900; two good will centers, and a rescue mission; preaching by students in 40 places in the city, on streets and elsewhere; prayer-meeting attendance grown from 100 to 1,000; the morale of the people raised 1,000 per cent.

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Alabama has a fifteen per cent tax on cigarettes and cigars, effective Oct. 1st, which goes into the school fund.

Mr. C. T. Hardin, 114 South 12th Ave., Laurel, Miss., has been appointed chairman of the pulpit committee by West Laurel Baptist Church.

Smoking by women students has been forbidden by the Dean of Women at Northwestern University in Chicago. This was done with the consent of the Women's Self-government Association at the university.

Pastor W. A. Jordan has resigned the care of Central Church in New Orleans and begins his pastorate at DeRidder on Nov. 1st. He has served in New Orleans for twelve years; and has seen many pastors come and go.

Pastor W. A. Sullivan is rejoiced over the number and quality of new members coming into First Church at Natchez. A tent meeting is now in progress. Brother Sullivan will assist in a meeting at Martin, Tenn., the last of this month.

Arkansas Baptists recently issued bonds and borrowed \$900,000 with which to pay off debts on various of their institutions. This served to unify the debt, and obtain momentary relief, and probably put the obligation in a form more easily handled.

Pastor C. E. Bass of Scooba says: We have let the contract for the erection of a brick church at Scooba, work to begin about Oct. 10th. We will have eight S. S. rooms and an auditorium of 250 seating capacity. Come to see us when we get into our new house.

Many will grieve to learn of the death of Gov. Austin Peay of Tennessee, who was serving his third term in that office. According to the law of Tennessee, he is succeeded by the presiding officer in the State Senate, Mr. Henry H. Horton, who is the son of a Baptist preacher.

The churches at Carthage and Walnut Grove have called C. T. Johnson as pastor, and he will begin work with them Jan. 1st, resigning as evangelist of the State Board. On last Sunday Dr. Gunter supplied at Walnut Grove and the church paid off its indebtedness for the new church house.

We have received this day in one mail two long typewritten two page letters of news from out of the state which could have been easily put in two inches of space and stood a good chance of being published and read. As they are, it is impossible for us to publish them. It's either brevity or the waste-basket.

Students in the High School at Gary, Indiana, went on strike because they did not want to go to school with negroes. It became necessary to authorize the erection of another million dollar school building to separate the students. There is hardly any sense in tying cats tails together. They are 'most sure to get up a scrap.'

Dr. George W. McDaniel left his personal library to the Southwestern Seminary at Fort Worth. It is highly valued because it was carefully selected and represented his heart's love and was an index to his life work. It is placed where it will do a vast amount of good in inspiration and information to our young preachers.

The Hinds County Association will meet with the Terry Baptist Church on Thursday, October 13-14, at 2:00 P. M. A good program has been arranged, and it is hoped that the association will be well represented.

Delegates who are planning to spend the night in Terry should send their names to Miss Anna Wolfe, Terry, Miss.

Pray for the Convention. One of our pastors has made the suggestion that one prayer-meeting night between this and the meeting of the Convention, Nov. 15, be used in special prayer for our State Convention. There can be no sort of doubt that the meeting will be greatly affected by earnest prayer in the churches beforehand. Let mention be made of this in our prayers every week. But it will be well for one prayer-meeting be set apart for this specific object. Cannot our churches use the first prayer-meeting night in October for this purpose?

The advertisements in The Baptist Record are interesting. They always bring information that somebody needs and frequently give news that is of deep and general interest. Recently you observed the announcement made in the advertising columns of the Record, by the Relief Board in Dallas for our old preachers. They and all of us are happy in the gift of \$25,000 by a donor, who does not allow his name to be published. It is the beginning of what the Board proposes to make a Million Dollar Endowment, in memory of Dr. Wm. Lunsford, former Secretary of the Board. The interest on the fund will go perpetually to protect our old preachers against want. It is hoped that this fund will rapidly accumulate. In Mississippi no one can will property to any religious purpose. But it can be given while the donor lives with the provision that an income from it at a fixed percentage shall be given the donor annually for life. We have known of one liberal gift in this way recently by a consecrated Christian woman to one of our institutions.

An opportunity to worship with First Church in New Orleans on Sunday was a revelation. There were 801 in Sunday School and a congregation that filled the large auditorium from back to front and side to side to hear Pastor J. A. Huff preach a special sermon to Sunday School officers and teachers on Jesus, The Master Teacher. What a change from ten years ago! A two-story Sunday School annex was recently completed. Eleven people joined the church Sunday morning. Two members of the choir, Mr. J. B. Wilson and Miss Doris Martinez, were awarded the first prize as the best singers in New Orleans in a contest put on by the Atwater Kent Radio people.

Mr. J. B. Reynolds of Kansas City gave \$100,000 to William Jewell College, Baptist, in Missouri, to help young men get an education. The conditions of the gift, among other things, provide: "The students who receive financial aid from said fund must subscribe to the teachings of the Bible in the account of creation of the earth and man; that the Bible is the inspired word of God—the virgin birth of Jesus Christ—His divinity—His deity—His works as recorded in the gospels—His death on the cross, resurrection, ascension and that He will come again in like manner. The college agrees to so teach and instruct such students."

#### A SOUL SAVING INSTITUTION W. W. Hamilton, D.D.

The writer stepped into a barber shop in New Orleans for some work and the proprietor asked as he served, "Are you a professor at Tulane?" "No, I am a Baptist minister, pastor of the St. Charles Ave. Church." The man showed new interest at once, and spoke as follows: "Then you know about the Baptist Bible Institute? Could you get a message to the students down there for me?" Of course the pastor gave quick and glad assent, and said he would bear any word to them.

"Well, I live up here on Oak Street, and every Saturday night they hold a service on the corner, next to my home. I cannot be there, for I must be here at work. We are not Baptists. We are

Evangelicals, but the other night my married daughter was converted at the street service, and she is a changed woman. She gets out there and sings and works with them, and she has united with the church and is a happy Christian.

"You will do me a great favor if you will let those students know how grateful I am. Tomorrow I am going down to find the old Baptist Negro barber, old and blind now, who led me to Christ, and tell him of my joy that God has saved my daughter. Some of the people tried to stop my daughter from holding these services, but they had a permit from the chief of police, and you please let them know that they are blessing many hearts and homes in this wicked city."—Bulletin of B. B. I.

#### ANSWERS TO "DO YOU KNOW"

##### Installment No. 2

1. May 8, 1845, at Augusta, Georgia.
2. 3,708,253, according to the last annual report.

3. Protestants include those religious groups which came forth from the Church of Rome and the Church of England as a protest against certain doctrines and practices of those churches. The principles espoused by Baptists were in existence and definitely promulgated by a well-defined group of believers before the Church of Rome or the Church of England came into being; therefore, Baptists cannot be properly termed Protestants.

4. William Carey, native of England. He went out to India in 1793.

5. The Cooperative Program is a cooperative plan inaugurated by the Southern Baptist Convention, and approved by the various cooperating state conventions and general associations, for the support of all the general missionary, educational and benevolent work fostered by the denomination from a general budget, in which each agency and institution participates in proportion to its needs. An effort is made to enlist all the churches in a regular and proportionate support of this program, for they thereby have a share in helping carry forward every phase of the work in which the denomination is engaged at home and abroad.

5. Total contributions of Southern Baptists last year were \$40,106,852.31. Of this amount \$31,884,315.49 went to local church expenses, and \$8,222,537.52 to missions and benevolences.

#### THE BAPTIST WORLD ALLIANCE

##### III.—What It Has Done

By Dr. J. H. Rushbrooke, M.A.

I have no hesitation in asserting that by what it has done the Baptist World Alliance has abundantly justified its existence.

The most widely known of its achievements has been a series of general conferences. Twenty-two years have passed since at the First World Congress the Alliance was formed. The Great War suspended almost all its activities, and so confused was the period immediately following the War that twelve years instead of five elapsed between the second World Congress and the third. Despite this long interruption, the intimate and widespread knowledge of one another found today among Baptists is primarily due to the great assemblies held under the auspices of the Alliance. Philadelphia in 1911 saw the largest international group the denomination had ever brought together, and gave American Baptists as a whole a close view of their Russian brethren. Stockholm welcomed the third world gathering in 1923—not as large as that in Philadelphia, but even more widely representative. These meetings of Baptists from every continent, every Union and Convention and Missionary Society, have a value not confined to the occasion; the pooling of experience and the discussion of great issues is useful but abiding friendships

(Continued on page 7)

**SHALL THE EDUCATION BOARD BE ABOLISHED?**  
By President W. J. McGlothlin, Furman University, Greenville, S. C.

This question was left over from the last Southern Baptist Convention for a year's further study, and it deserves the most serious consideration of all our thoughtful people. No man or woman who cares for the influence and efficiency of our denomination can be indifferent to its education. Education is a power second only to that of character, conviction and energy. Other things being equal, that denomination will be most influential, efficient and serviceable which is best educated. There is and can be no substitute for education. Ignorance is weakness, a perverted education is danger, but a Christian education is a blessing of incalculable value to its possessors and those whom they may serve. This being the case we cannot be indifferent to the fate of the Education Board. The founding of this Board is the only concerted effort that Southern Baptists have ever made for the promotion of general education among themselves. Their efforts have been fragmentary, isolated, and state wide. How lonely and neglected our educators have often felt only they themselves can know. They have been left to toil and pray and struggle largely alone while the organized effort and influence of the denomination have gone mostly to the support and promotion of other things. The organization of the Education Board was an effort to change this chaos to give to education its rightful place in our thought and effort for the promotion of the Kingdom. And now we are asked to go back, to throw education out of our general program and corporate life, to deny our educators in the states the immense help of the Southern Baptist Convention. Southern Baptists are urged to say to the world, a world that is lavishing thought and money on its education problems as never before that we as a body are not interested in the subject, that we as a Convention have something more important to do than mix in the battle on the character and quality of the education given to our young people today. We are going to leave that matter wholly to the states and to such support as the state organizations can give. That is what the abolition of the Education Board will mean. Is it wisdom? Is it common sense? Is it kingdom statesmanship?

In considering this matter it is instructive to glance at Christian history. What has Christian education done in the Christian centuries? Nothing is more certain than that every period of Christian expansion and aggressive Christian power has been one of great emphasis on Christian education. For example the Reformation was born in an educational reform, was led by a university professor and was accompanied by a mighty revival in Christian education; the so-called Counter Reformation in the Catholic church was primarily an educational movement led by the Jesuits; the great evangelical revival of the eighteenth century was started and led by university men and was in essence evangelism with Christian education. And it should be carefully noted that the modern missionary movement which characterized the nineteenth century as no other of the entire Christian era saw an expansion of Christian education without a parallel and that those countries which have been most active in Christian education have been most active in missionary endeavor. State schools have never provided any evangelical, evangelistic or missionary dynamic and if history has any lessons on this subject they never will. The only education which promotes Christianity is Christian education. It may be that the decline in the moral and religious life of America in the last quarter of a century is due to the relative decline of Christian education. The state and independent institutions have gone forward in equipment, endowment and student attendance much more

rapidly than the Christian schools. Can our religious decline be due in part of the relative decline of our Christian colleges?

And what about us Baptists? Historically considered, education has priority over all the general religious enterprises of the denomination, for Baptists were engaged in educational work long before they had ever heard of Home or Foreign Missions, Sunday Schools or any of the other forms of Christian activity which now engage our attention and absorb so much of our energies and resources.

Next to the work of the local church education is historically the primary work of American Baptists. Their earliest organized effort gathered around an educational institution, Rhode Island College, now Brown University. When this institution was founded in 1765 the Baptists of the entire colonial territory gave it their support. Again, when the foreign mission movement was organized among Baptists some fifty years later they hastened to establish a general theological seminary and another college, both supported by the Baptists of the entire country. The organized home mission work began a few years later, while Sunday Schools, orphanage and hospital work came into existence at a much later period. Historically, then, education has a primary position in the general corporate and organized Baptist life.

Now it so happened that none of these general institutions was located in the South, and consequently when the Southern Baptist Convention was organized in 1845 there was no general institution for it to support. The sole purpose of the new convention was the support of Foreign and Home Missions. It would have nothing to do with the education of ministers, even, and when the Southern Baptist Theological Seminary was founded a dozen years later the work had to be done by a separate education convention altogether apart from the Southern Baptist Convention which for nearly forty years did not even trouble itself to nominate seminary trustees.

In the light of these indisputable facts it seems strange to hear arguments to the effect that education is an affair of the states in which the Convention has no part or interest. Can the Southern Baptist Convention afford at this day to ignore this oldest object of endeavor among American Baptists? When every other great Christian body in America in its organized capacity is fostering education can our Convention afford to withdraw and say, "Education is no concern of mine, let the states manage that as they can, I will give myself to more important matters"? In this age of materialism, doubt and worldliness, is there any line of endeavor more important than Christian education?

If it be said that the Convention should foster ministerial education but leave the education of laymen and women to the states, we may well ask what a cultivated pulpit will do without the support of an intelligent and consecrated pew. And where, pray, does ministerial education begin and where end? There are far more young ministers in the academies and colleges supported by the states than in the seminaries which are supposed to be supported by the Convention. Does the Convention owe nothing to them until they reach a seminary? Many, perhaps a majority of them, never go to a seminary. Has the Convention no interest in them for that reason? And where does the money which goes to the seminaries come from? All of it from the states. For example, South Carolina is this year giving three and a half times as much to the seminaries (including the negro seminary) as it is to Furman University which is educating as many South Carolina ministers as all the seminaries together and in addition four hundred and fifty laymen. Does the Convention owe nothing to South Carolina with her educational problems? Is such a division of educational funds wise kingdom statesmanship considered from any standpoint? If we can get no help from the Conven-

tion shall we not be compelled to give more attention to our own affairs?

It seems to me overwhelmingly evident that the Convention should give all possible assistance to Baptist education in this time of extreme difficulty. In my opinion there are before most of our Baptist schools but two alternatives: Advancement or death. The decision of the Convention as to this Board may seal their fate and determine in large measure the distant future of the denomination.

It is said that the Education Board has made mistakes, that it has not found its field, that it has gotten into debt, and so on and so on. Grant that it has made mistakes, grant even that it has been in a measure sidetracked from the main purpose of its organization, grant that it has not fully found itself and that it has fallen into debt, grant all these charges and they do not together constitute a sufficient reason for the abolition of the Board. What board has not made mistakes, what board or institution is not in debt? It is only fair to remember that its debts were largely thrust on it by action of the Convention, that its brief existence has been spent in one of the most seething and difficult periods in the whole history of our work. To have made no mistakes, to have found exactly the field it ought to cultivate, to have escaped debt altogether would have required a miracle of divine guidance. It has done much for education, under the circumstances it has done admirably, but it has not been granted infallible wisdom or supreme power, and such endowment need not be expected in the future.

Let us not deceive ourselves. The fundamental question before us is not the mistakes of a board but this: "Is Christian Education to have the support of the Southern Baptist Convention"? Brushing aside all temporary and subsidiary questions let us face that one question. It is to me inconceivable that our Convention could in this day of increasing intelligence, enlightenment and educational difficulties answer, "No, we will not interest ourselves in or support Christian Education." For it to do so would be the most tremendous and discouraging blow struck at our educational work since its beginning. I cannot believe the Convention will deliver that blow.

On the other hand if the Convention is to lend its support, the great weight of its influence, to Christian Education is there now or can there be found any better agency for that service than the Education Board? The Convention's other work is done through boards; why should not education be supported in the same way? The burden of proof lies on the critics who would abolish the Education Board. All the abolitionists who oppose the Board but still believe in Christian Education and desire to promote it are solemnly obligated to suggest something constructive. What do they propose that will help our educational work? Is the Board to be abolished in the interest of education? Is there a single individual within the bounds of the entire Convention who believes that the abolition of the Board would strengthen our educational work or our educational institutions? Is there a single educator among us, toiling to build and maintain our schools, who seeks the abolition of the Board? Who is it that wants the Board abolished? Is all this clamor for abolition constructive or destructive? Destructive and only destructive. If successful it will not aid a single object which we foster and will be a serious blow at education. And further, by weakening our schools it will ultimately weaken our entire work in every direction. Surely the Convention will not deliver this blow at our educational work.

A great captain of industry says: "Real success is won by hard, honest, persistent toil. Unless a young man gets accustomed to that in school he is going to have a very hard time getting accustomed to it outside."

(Continued from page 5)  
sustained by the interchange of personal visits and letters count also as a vast gain. The ramifications of such friendships extend through the whole world.

Apart from the general meetings, other assemblies of not less value have taken place, especially east of the Atlantic. In 1908 a European Baptist Congress was held in Berlin. From that meeting dates many a friendship that has borne even the acid test of the War. A second of these European conferences met at Stockholm in 1913. Useful as were such continental meetings, the Executive Committee reached the conclusion that for Europe "Regional Conferences" representing groups of neighboring countries might have certain advantages over continental. They would permit of more intensive consideration of the questions brought forward; they would bring the international brotherhood of Baptists directly before the masses of our people in a number of large cities; and they would have a wider value as a testimony to those without. President Mullins was therefore asked to undertake an extended tour in Europe; he willingly consented, and in company with the Eastern Secretary, a few representative American and British Baptists, and the Secretary of the British Union, an enthusiast for the Alliance, he visited conferences at Barcelona (for Latin Western and South-western Europe), Budapest (for South-eastern Europe), Lodz (for the various races of Poland), Riga (for the four Baltic Republics), and the three great German centres of Konigsberg, Berlin and Gelsenkirchen, at the last of which Swiss and Dutch Baptists also attended. These "regional" gatherings were signally successful. Dr. Mullins's tour brought home to tens of thousands of Baptists the world-wide range of their fellowship, the universal significance of their evangelical message, and its far-reaching applications in present day conditions.

The Alliance has by no means limited its service to the furtherance of fellowship through public conferences. Activities of other kinds have been undertaken. Dr. Newton Marshall, a thinker and scholar of rare quality, whose early decease was a heavy loss, was among the first to discern the possibilities, and it was under his influence that contending groups of Baptists in Hungary were induced to invite a commission of three (Dr. Clifford, Dr. Shakespeare, and Dr. Marshall himself) to arbitrate between them. For various reasons full effect was never given to the arbitral decisions; but the action was significant. In Czarist Russia persecution of Baptists repeatedly broke out during pre-war days; and in efforts to secure redress Dr. MacArthur (who followed Dr. Clifford in the Alliance presidency) had some part. The closer acquaintance with Russian conditions led also to the collection of funds to be applied in due time through the mission agencies in furthering the education of preachers in that land. More recently, the Alliance has promoted a world-protest by Baptists against the cruel and continuous repression exercised by the Rumanian Government, and a demand for justice and liberty not only for Baptists and other evangelical Christians but for Jews. In the fight for religious freedom the Alliance represents one of the dearest, clearest and most persistent of Baptist ideals; and it is my deliberate judgment that the existence of such a body, standing as it does above national, sectional, and political considerations, is of incalculable advantage in arousing the conscience of the world on this momentous issue. The League of Nations, too, will hear such an international body.

My opening article has already set forth in some detail the part the Alliance played in summoning the London Conference of 1920, out of which grew the relief and mission policies which have brought such great blessing in Europe.

These are but a few among services rendered by the fraternal fellowship which has taken form in the Baptist World Alliance.

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## Budget Department

By G. C. Hodge, Director of Stewardship and Budget  
"Every member of every church contributing every week to every cause, in proportion to his ability"

### WHEN SHOULD WE MAKE OUR OFFERINGS?

"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." (I Cor. 16:2.)

"They shall not appear before Jehovah empty. Every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee." (Deut. 16:16.)

\* \* \*

### II. OUR OFFERINGS SHOULD BE MADE UPON THE FIRST DAY OF THE WEEK (the Lord's Day) Because:

#### 1. It is scriptural.

There can be no doubt about what the Bible teaches regarding the time Christians should make their offerings to the Lord. It would be interesting to know the number of Baptists who will not fellowship anyone who violates the Scripture teaching on the mode of baptism, but who themselves constantly violate the Scripture teaching on the method of church finance. Instead of making their offerings "upon the first day of the week", they make it in the Fall, or perhaps twice or three times a year. My plea now is that we Baptists shall be consistent in practice as well as in faith. We say we believe the Bible from Genesis to Revelation, then let us practice what the Bible teaches about the mode of baptism. Let us also practice what the Bible teaches concerning the time for making our gifts. The Christian who writes his check occasionally at his office, or makes his contribution at his home when called upon by the treasurer is unscriptural in his policy and is robbing himself of untold spiritual blessings. "Faith without works is dead." (James 2:17.)

#### 2. It is worshipful.

In the account of the first act of public worship held in this world, we learned that "Cain brought of the fruit of the ground an offering unto the Lord, and, Abel, he also brought of the firstlings of his flock and of the fat thereof" (Gen. 4:3-4). Every act of public worship from that time until Christ came was, so far as we know, accompanied by some sort of gift. The first time our Saviour was worshipped in this world they "offered unto him gifts of gold, frankincense and myrrh" (Matt. 2:11). Then comes the command in words clear and plain, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him". From the beginning of time gifts have been looked upon as a vital feature of worship, and may it remain so with us until our Lord comes again.

The period for the offering in God's sanctuary should be an occasion of deep reverence and serious meditation upon God's goodness; it should always be attended with fervent prayer. Every Christian should consider his worship on the Lord's Day incomplete if he does not make an offering. "They shall not appear before the Lord empty." A liberal offering to the Kingdom on every Lord's Day does much to promote spiritual growth. As the worshipper shares his most vital possession with the Lord, he is drawn into the most intimate and hallowed relation with Him.

#### 3. Scriptural system.

The offering made in this way is not only scriptural and a vital feature of worship, but there are some business considerations connected with this plan that are very practical. (1) It brings scriptural system into the church, and offers God's plan for financing His Kingdom. (2) It also makes it possible for those of small means to contribute as they are prospered. A small

sum every week when multiplied by fifty-two becomes considerable.

#### 4. Gets more money.

A great many people who are now giving \$50.00 a year to the Lord's work could perhaps more easily give \$1.00 a week. If they would do so, they would be more scriptural in their giving and at the same time give more money. A great many who find it difficult to give \$25.00 a year could very easily give \$5.00 a week, and by doing so give more money. Some men would almost faint should they be asked to give \$100.00 to the Lord's cause, while if asked to give \$2.00 a week they would do so and scarcely miss it, yet they would by being scriptural give \$104.00. This plan not only gives more money, but it makes it easier for people to give it.

#### 5. Gets the money as needed.

The church that fails to pay its debts promptly soon loses its prestige with business men. The preacher who fails to meet his financial obligations soon loses his influence over the unsaved and renders himself helpless in winning the lost to Christ. Therefore, preachers, churches and denominational boards have to have money every week and month. They must have the money, even if they have to borrow it from banks. By following the scriptural plan for giving, money flows into the church treasury as it is needed and renders it unnecessary to borrow money and spend large sums for interest. This policy has also been found to develop a spirit of generosity and devotion to the enterprises of the church.

\* \* \*

### II. SOME OBJECTIONS TO GIVING "UPON THE FIRST DAY OF THE WEEK":

#### 1. Income not weekly.

Some members, especially farmers, claim that their income is irregular and, therefore, it is impracticable for them to make their offerings each week. This simple suggestion covers the case; when the farmer sells his cotton, for instance, let him deposit in the Lord's treasury at least a tenth of the proceeds. This would provide sufficient funds to enable all the members of his family to make their weekly offering until he shall sell some cattle, wheat, potatoes, or shall cash some other asset. By this plan the Lord's treasury is not likely ever to be empty. Of course, he is entitled to deduct legitimate expenses of producing his crop, or of raising his stock before taking out the tenth; the value of the products consumed by the family, however, will usually amount to more than the expense of production.

#### 2. Too much trouble.

There are those who claim that the weekly offering is too much trouble; Christian men are willing to shave from three to seven times a week to improve their personal appearance, but consider it too much trouble to place a check or cash in an envelope and seal it during a whole week for the sake of Him that loved them and gave Himself for them. This objection is absurd on its very face. Christian men usually respect the demand of their household servants and pay them their wages each week; this plan involves some trouble in providing the funds, but they recognize the justice of the claim and arrange for it, even if it does involve inconvenience. Our Lord makes a similar demand, chiefly for our own spiritual discipline; besides His Kingdom requires a constant supply of funds. Shall we be more responsive to the claims of our servants than those of our crucified and risen Savior? (See Financing a Church—Pages 21 and 22.)

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. R. E. BURKHARD, 1st Vice-President, Madison  
 MRS. F. L. DOUGLASS, 2nd Vice-President, Shaw  
 MRS. JOHN WEDGWOOD, 3rd Vice-President, Tupelo  
 MRS. E. L. SIMMONS, 4th Vice-President, Meridian  
 MRS. E. J. PACK, 5th Vice-President, Hattiesburg  
 MRS. I. ESTOL, 6th Vice-President, Gloster

MRS. P. REVIRGIN, 1st District, Canton  
 MRS. NEDRICK, 2nd District, Charleston

MRS. A. J. AVEN, President, Clinton  
 MISS M. M. LACKKEY, Editor and Corresponding Secretary, Jackson  
 MRS. D. M. NELSON, Vice-President, Clinton  
 MRS. HENRY P. BROACH, White Cross Work, Meridian  
 MISS PANNIE TAYLOR, Recording Secretary, Clinton  
 MRS. HENRY P. BROACH, Mission Study, Flora  
 MRS. D. M. NELSON, Young Peoples' Leader, Jackson  
 MRS. I. L. JOHNSON, Personal Service Leader, Meridian  
 MRS. R. B. GUNTER, College Correspondent, Clinton  
 MRS. W. J. DAVIS, Training School Trustee, Hattiesburg  
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson  
 MRS. M. M. LACKKEY, Treasurer, Jackson

## OTHER MEMBERS EXECUTIVE BOARD

MRS. C. LONGEST, 3rd District, University  
 MRS. W. H. VAN LANDINGHAM, 4th District, West Point

MRS. W. J. PACK, 5th District, Laurel  
 MRS. J. A. TAYLOR, 6th District, Brookhaven

## Y. W. A. Ship to Woman's College Launched for Coming Year

As we went aboard our Y. W. A. ship this year we did not hear the stern command of Attention! To arms! But what we did hear was the quiet, sweet voice of our pilot, Ida Kate Pack, bidding us to come play with her out on the deck, which is our own Beautiful Woman's College Campus. Neither did we need to use the conscript method to call the girls forth, for the daintily clad ladies eagerly responded to the invitation to a tea given in their honor. Here they were greeted by the officers, namely:

President—Ida Kate Pack  
 1st Vice-President—Dorena Burkhalter  
 2d Vice-President—Iida Ray Brumfield  
 3d Vice-President—Lillian Russell  
 Secretary—Leola Alford  
 Treasurer—Aries Porter  
 Pianist—Gladys Daniels  
 Chorister—Jessie Johnson

who will guide us safely through our voyage this year. But there must be work. And when the plea for membership was given three hundred girls enlisted. This is not quite the hundred per cent mark, but soon, very soon, we hope that the entire student body will have enlisted, and not only be marking time, but marching forward.

## Enlistment Month

When this issue of the paper reaches you October will be here. We call it Enlistment Month. Superintendents of associations and Presidents of local societies are telling us how they are planning to do great things during the days of this the most glorious of all the months.

Will not all join them in planning and praying and endeavoring to read that sister who should be with us wholehearted in His Work? That young woman who would lead out so splendidly with her Y. W. A. sister? That boy with his visions and that girl with her dreams who CAN ADD GLORY to His Cause by becoming an R. A. or a G. A.? Then as we listen to the reports at the associations our hearts are so often touched because of the lack of the Sunbeam Band for the little ones.

The mails are bringing us Ruby Anniversary Pledge Cards frequently and be sure it is a joy to look them over and see what organization is pledged for enlistment for the Anniversary Year. But, Beloved, we are not receiving enough of them. We are hungrily watching for more of them. Will YOU not look at your card once more, and decide that you will make the effort to aid with a new organization?

If you have not received cards, or are in need of more, please write me once and they with other Ruby Anniversary literature will be sent you. Let not October go without our having a fully enlisted W. M. U. throughout the State. God speed you on the way.

One of the most helpful leaflets we have received is "Ruby Anniversary Methods of Enrollment, or Ways to Win" by Mrs. W. J. Neal of Georgia. Call on us now if you have not yet received it.

The call comes for Mrs. R. B. Gunter's message to Stewardship Chairmen to be published on this page. We give it, therefore. But if you are interested we can send it to you in leaflet form with a splendid Stewardship Program attached. If we are good stewards, we will be fine Enlistment Workers:

### What is Expected of a Stewardship Chairman?

She should be a consecrated Christian.

She should believe whole heartedly in God's plan of giving as taught in His word and should practice tithing conscientiously.

She should, (if a county chairman) see that every W. M. S. has a Stewardship Chairman and that there is a member of her committee in each circle whose business it is to talk to each circle member about tithing, and give each an opportunity to sign a tithing pledge card. Some people object to signing the pledge card. The Stewardship representative should have a blank paper with "tither" at the top of one column and "Systematic Giver who does not tithe" at the top of the other; pass this privately asking each one who will make a cross mark in one column or the other, not signing her name. This is to be done only after as many as will do so have signed pledge cards. Members who have already signed pledge cards should not be asked to sign again. The pledge is made once for all time or until the one signing wishes to withdraw from the pledge, the rule being that this never happens. The hope is that those who sign only as Systematic Givers may soon come into the tithing column.

The number of tithers and the number of other systematic givers are reported from the circles to the W. M. S. stewardship chairman. She makes her report at the monthly business meeting. The Secretary of the missionary society reports the number of tithers on her quarterly report to the State Corresponding Secretary at W. M. U. Headquarters and to the Associational Superintendent. When the chairman makes her report to the society she should always have some new stewardship thought or story (or some old one) or Scripture quotation (remembering what God has said about the power of His word).

She should see that the same plan is carried out in the Young People's organizations.

Since the tithing literature sent out by State Headquarters must necessarily be small (there being no special fund for this), the stewardship chairman should ask her society to furnish tithing literature, which may be had at very small expense from The Layman Co., 35 N. Dearborn St., Chicago, Ill., or from the W. C. T. U. Publishing House, Evanston, Ill. This will be a fine investment for the Lord, for it will bring back many-fold returns into His treasury. Free samples will be sent on request. The chairman should see that every home in her church has tithing literature; that the children in these homes enter the Tithing Story Contest put on by the State, and that they have the proper information.

Rules of the contest are appended to this leaflet. The winning story in the recent contest is in the Baptist Record, June 23. The stewardship chairman should see that it is used in a Y. W. A. meeting, or that the girls read it.

She should study the Stewardship and Budget Department in the Baptist Record for information and inspiration to bring to the people.

She should help in Stewardship Campaigns and help to promote them.

She should help to put on the every member canvass in her church and help introduce the weekly envelope system where it is not in use.

She should study, and see that other members in the church study, books on Stewardship. The Baptist Book Store in Jackson can furnish these.

She should study the Plan of Work outlined in the W. M. U. Year Book and learn "by heart" our six point resolution:

First—That we, the members of the W. M. U., adopt as our financial plan the bringing of the whole tithe into the Lord's cause.

Second—That our slogan shall be "Honor the Lord with thy substance and with the first fruits of all thine increase."

Third—That our plan of procedure shall be to canvass each member of each society for pledges to this end.

Fourth—That pledge cards be provided for this purpose at our state headquarters.

Fifth—That we seek to lead the members of our families, through prayer and example, to adopt this as their financial plan.

Sixth—That free-will and love offerings follow, as God may prosper us.

And last—and first and all the time—she should pray and teach others to pray, that God's plan of stewardship may prevail among His people.

The District Chairman should see that every association in her territory has a chairman, should cooperate with and encourage these chairmen.

She should plan programs for district meetings and assist county chairmen in arranging programs for county rallies.

She should cooperate with county chairmen in putting on stewardship campaigns and holding stewardship institutes. These may be worked out under the direction of the Stewardship and Budget Director of the State and should be held for the whole church.

She should gather stewardship experience stories from her county leaders as they gather them from the various churches and send to the State Stewardship leader for publication.

The state stewardship leader will be grateful for helpful ideas and plans for the promotion of better stewardship in Mississippi.

The foregoing does not comprise Stewardship in full, to do so would be to cover our entire plan of work. This is one element of Stewardship, our financial obligation to the Master whose stewards we are.

The expected campaign in New Orleans for the Baptist Bible Institute had to be postponed till spring because of its conflict in October with the city-wide canvass for the community chest.

Nearly 100 people were ushered into eternity at St. Louis on Sept. 28, by a four minutes storm; over 500 hurt, and more than \$100,000,000 property damage. Except ye repent, ye shall all likewise perish.

Thursday, October 6, 1927

## THE BAPTIST RECORD

## B. Y. P. U. Department

*"We Study That We May Serve"*

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### B. Y. P. U. Gains

It was with a glowing heart that this writer read the "Triple-Eye", fourth quarter issue, which was mailed out by the State B. Y. P. U. Department. In that is given just a few of the gains in B. Y. P. U. work during the past ten years, which period covers the time of the administration of our splendid secretary, Auber J. Wilds. I was a member of B. Y. P. U. with "Auber" before he was called to the state work, and in the following twelve years of my ministry I have never met a man or woman who has been more loyally devoted to the work of Christ.

Knowing him and loving him for his work's sake as well as for the sake of friendship, I should not have been so surprised at the gains these past years. I knew the work was growing by leaps and bounds and felt that it was underestimated by many and yet I was hardly prepared for the amazing progress that has been made. I wish his entire letter might be presented to the brotherhood through the Record for it is very deserving but we list only the following from the brief report:

"Time and space prohibit a full report of ten years' progress but we list below several items of interest:

Number of B. Y. P. U.'s	Number of Awards Given
1918—130	1918—400
1919—178	1919—806
1920—250	1920—6,465
1921—500	1921—2,000
1922—600	1922—3,000
1923—768	1923—4,188
1924—1,024	1924—4,917
1925—1,150	1925—5,164
1926—1,295	1926—5,514
1927—1,507	1927—8,000

### Number Churches Having a B. Y. P. U.

1918—100	1927—700
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Thousands of souls have been saved, and partly, yes largely as a result of B. Y. P. U. Training. Many of our most earnest and successful soul winning pastors received their early training in the B. Y. P. U., and hundreds of laymen and women are daily telling salvation's story and refer to the B. Y. P. U. as the source of their first impressions for soul winning.

Gifts of the Lord's work in the past ten years have increased in Mississippi from approximately \$446,952.18 to \$1,098,112. We give the B. Y. P. U.'s credit for their part in this increased interest in the spread of the kingdom. The B. Y. P. U. trains in Giving."

That record speaks for itself.

Mr. Wilds has had wonderful help and support from his consecrated wife, mother, sister and inspiration from the presence of a little lady in his home.

It is the prayer of this writer that he may have ten other years as proportionately "fat" as the past ten and that he will never come upon "lean" ones.

Yours in service,  
—D. A. McCall,  
Griffith Memorial Baptist Church.

### ALLEN B. Y. P. U.

#### BUSY AT WORK

The Allen B. Y. P. U. of the Immanuel Baptist Church, Hattiesburg, Miss., elected officers Sunday evening, Sept. 25th. Since most of our members were away during the summer, we were glad of the chance to reorganize for the coming year, and the prospects are bright for a good year of training in our B. Y. P. U. Heretofore, our B. Y. P. U. has been made up of community boys and girls. Due to the fact that our membership dwindled down each year, the Woman's College girls were given permission to take part in our B. Y. P. U. Every girl that comes from the Woman's College to be a member of our B. Y. P. U. is a good, earnest and sincere Christian. We are very fortunate to have these girls with us.

The following officers were elected to guide the destinies of our B. Y. P. U. during the coming year:

Miss Clyde Clark, Pres.; Mr. Hulon Cleveland, Vice-Pres., and also co-ed of Woman's College; Garland McInnis, Secty.; Miss Alice Love, Treas; Melia Collier, Pianist; Willie Mize, Chorister; Auris Pender, Bible Readers' Leader; Hawthorne Hunter, Cor. Secty.

The following are members;

Ethel Vandergriff, Mary McGowen, Martha Story, Melba Izard, Eleanor Mincher, Mamie Pittman, Bessie Aultman, Virginia Mize, Hilda Rae Brumfield, Chandlee Ainsworth, Wilma Saucier, Sarah Austin, Matthew P'Pool, Jacqueline Johnson, Louise Cleveland, Francis Wilkinson.

We are looking forward to having the best year that we have ever had, and the training we get from our B. Y. P. U. will be reflected in the lives we live and the services we render in the future.

HAWTHORNE HUNTER,  
Cor. Secty.

### MISSISSIPPI WOMAN'S COLLEGE

All the religious activities on the campus have been organized and all report a splendid beginning, with possibly the largest enrollment ever known. All the organizations have definite plans of their own, and are striving to accomplish greater things than ever before. Miss Virginia Loftin is the very capable president of the B. S. U. and all of the separate organizations work

through this union. With the leadership of Miss Loftin and the other religious leaders on this campus Woman's College is counting on doing some splendid work this year.

Nine B. Y. P. U.'s have already been organized, and we think from the number that attended our first general assembly that we will have a good year's work, with the assistance of Ora Ezell, the general director. The freshmen and new girls have shown much interest in the religious work on the campus and according to the enthusiasm already shown the new girls will be fine workers. Miss Cecelia Durscherl was present at the first general meeting; she is a former student of the college, and is now doing state B. Y. P. U. work.

During the organization of the B. Y. P. U.'s, the Methodist girls organized an Epworth League. This is only the second year the League has been on the campus. The Woman's College is proud to know that enough Methodist students have enrolled in the school to organize a League.

The Life Service Band has already had several meetings; each time such programs are rendered that cause the girls to have a desire, not only to attend the next meeting, but to do every thing within their power for the good of the organization. Arie Porter is president of this band, and it is largely through her efforts and ability that this Band has such splendid enrollment.

The Y. W. A. had its first meeting Sept. 21, at the chapel hour. Ida Kate Pack, the president, made a talk at the beginning of the meeting, and later, Mrs. Johnson, the Y. W. A. mother, was introduced.

The girls from the college do extensive work in the negro churches, hospitals, mill sections, and community. This work has been going on for several years, and has proven very successful, but according to the workers already enrolled and taking part, this will be the most successful year known.

The Volunteer Band has had one meeting, with a good attendance and a splendid program. Chairman Williamson is the president of this Band. The ambition of these girls is to do their part in keeping up the missionary spirit, not only on the Woman's College campus, but every where they expect to go.

### M. S. C. W. NOTES

#### Sunday School Side-lights

On last Sunday morning two hundred and seventy-five "Blue-Clad" Baptist girls wended their way to Sunday School. Two hundred and fifty attended the college class at the First Baptist Church and twenty-five enrolled in the college class at the East End Baptist Church. Twenty-eight young ladies placed their letters in the membership of the First Church last Sunday. The girls were heartily welcomed into the Sunday School activity and church life. The mingling in worship and friendship will be pleasant and inspiring.

#### College B. Y. P. U. pers

Attendance at B. Y. P. U. Sunday night included a great number of college girls—fifteen being at the East End meeting and forty-eight marking the attendance at First Church. The East End B. Y. P. U. Boosters entertained the new girls with a social on last Thursday night.

September 23. Quite a number of college girls as well as local folk spent a pleasant evening filled with games and laughter. On last Sunday night at First Church all the E. Y. P. U. "goers" attended one union—the local Senior Union—and enjoyed an unusual program under Margaret Ford's leadership. On Wednesday afternoon at the Workshop a "Who's Zoo" party was featured for the college B. Y. P. U. members of the First Church. Martha Moore Causey, (the B. Y. P. U. "man" on the B. S. U. Council), and Miss Verda Von Hagen were responsible for the splendid attendance and the attractive entertainment. The "Happy Hippos", "Grinning Giraffes", "Zipping Zebras", and "Crazy Cats"—all were on hand to act their parts and receive their punch and animal crackers through the bars from the hands of "Toby the Tamer". At the end of the social the animals all turned into ardent B. Y. P. U. boosters and three new unions were organized for the college girls.

#### Y. W. A. En Route

The first Y. W. A. meeting was held Wednesday afternoon at 2 o'clock at the Workshop. About twenty girls were present and witnessed the typical annual tour of the Y. W. A. Ford. With Cecile Hamilton as president, and her faithful co-officers, and with all their new methods and enthusiasm, the Y. W. A. is sure to have a progressive and instructive year's program.

#### Life Service Band

Eleven girls came to the first Life Service Band meeting on Thursday afternoon. Mrs. S. B. Platt, who is always pleasing to girls, gave a most helpful and inspiring talk on the "Beauty of Service". With evident enthusiasm the girls eagerly consented to serve where needed in the church program. Virginia Walker is to help Mrs. Platt with the Sunbeams; Bertha McKay is to direct the Junior Choir; Olga Fortenberry and Cecile Hamilton are to work in the Junior B. Y. P. U., and French Moore is going to help in the Intermediate B. Y. P. U. Some practical extension work was discussed and planned.

#### Music Makers

The Orchestra is meeting every Friday evening at seven o'clock at the Workshop. A good crowd attended the first practice and several more are joining this week.

#### Daily at Nogn

The noon-day prayer meetings in the sawdust room of the Workshop have been well attended. The number present reads as follows: First day, 52; second, 57; third, 68; (Continued on page 18)

## REVIVAL MEETINGS

On the first Sunday in July we began a revival at Salem Baptist Church. Rev. J. M. Metts did the preaching and the Lord gave us some wonderful sermons through him and nineteen members were added to the church, eighteen for baptism.

On the following Sunday we began at McGee Creek with Rev. O. P. Estes to do the preaching. We had a good meeting and 10 members were added to the church by baptism.

On the third Sunday in July we began at Mesa with Rev. E. R. Venecett to do the preaching. We had a successful meeting, 13 members being added to the church, 11 by baptism, and the children's services were wonderful too.

On the fifth Sunday in July we went to Elma with Rev. J. L. Price doing the preaching. Seven were added to the church, 4 for baptism.

On the first Sunday in August we began a revival at Welman, the writer doing the preaching. The Lord blessed us in a wonderful way and 24 were added to the church, 18 by baptism. The Lord being willing, I will be with these good people again next year. Rev. W. D. Glover is pastor of this church and is much esteemed by his people.

On the second Sunday in August we went to New Hope. Again we had the happy privilege of having Rev. J. M. Metts with us. He gave some wonderful gospel sermons and 11 members were added to the church, 10 by baptism.

On the third Sunday in August we went to be with Rev. D. W. Glover and the good people at Military. As I was with these dear people and their good pastor last year, we did not feel that we were among strangers, but old friends. We had a good time and a splendid meeting, 14 being added to the church, 10 by baptism. And if the Lord is willing, I will be back next year to do the preaching for these good people and their noble pastor.

—Rev. V. C. Walker.

## THE WELL IN WUCHOW, CHINA

In 1913 Dr. George W. Leavell and his bride reached Wuchow, China, to superintend a hospital. They found an old residence used for a hospital, close down beside the treacherous West River. When the time for spring overflows came, the residence was flooded to the second story. It took months to dry out, and to make sanitary. After some years, a new location was secured—far up the mountain and above high water line. The present magnificent hospital was built but there was no water supply. River water had to be boiled for use. But a hospital needs abundant water. Could they get a well? English and American engineers said, "Impossible on this rocky mountain side."

The missionaries and the hospital staff prayed for a well of pure water, close by the hospital. Years passed and still they prayed. One day, a Chinese well-digger, with a bamboo cane, into which was driven

a flat, sharp piece of steel, came and said he would dig the well.

How much do you charge?"  
"No water, no money."  
"All right, go ahead!"

He dug and dug. Finally he struck a rock. Hope seemed to flee. But he still dug. One day his crude instrument went through, and the water came gushing; an artesian well with boundless capacity. God's wells always are! It supplied the hospital and all the neighbors with its life-giving flow. Lives were saved and a small "Kelvinator" made

ice! Ice in South China, in about the same latitude as Havana, Cuba! The Chinese came by the hundreds to see what the white doctor's God could do—and fever patients rested sweetly with ice packs on their heated brows, and got well. It pays to pray. God hears and answers the prayers of his faithful ones.

She. "I saw the doctor today about my loss of memory."

He. "What did he do?"

She. "Made me pay in advance."

Five-year-old Daughter. "Look at that funny man across the road."

Mother (looking in shop window). "What is he doing?"

"Sitting on the pavement talking to a banana skin."—Tit-Bits.

Mrs. Nedore (angrily). "I want you to keep your dog out of my house; it's full of fleas."

Mrs. Nabor. "Your house is? Mercy, I certainly sha'n't let Fido go in there again."—Junior Christian Endeavor World.



## "A wise man built his house upon a rock--

*and the rains descended, and the floods came, and the winds blew and it fell not; for it was founded upon a rock."*

Like rock house foundations, the essential quality of rock for monuments is durability. Other important qualities are beauty, legibility of inscriptions and adaptability to design. Granite is the only stone that fills these requirements, and many granites do not possess all these qualities.

## Winnsboro Blue Granite

**"The Silk of the Trade"**

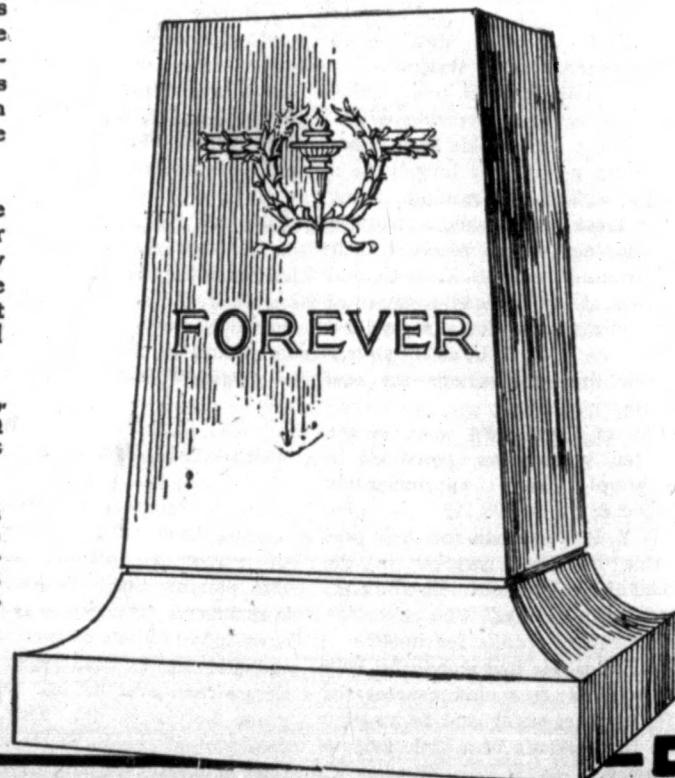
is a true granite, as pure a granite as is known. It possesses all of the above essential qualities for the ideal memorial, and it contains less deleterious ingredients—iron, lime, water—than other granites. It is, therefore, the most durable.

Be sure that you get the genuine Winnsboro Blue Granite. Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

Write for Free descriptive literature, also for facsimile reproduction of a polished sample of Winnsboro Blue Granite that you may see its beauty.

When you have purchased a monument specifying Winnsboro Blue Granite write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Blue Granite paper weight.

Winnsboro Granite Corporation  
Rion, S. C.



daughter. "Look at  
cross the road."  
in shop window).  
" Pavement talking  
—Tit-Bits.

nggrily). "I want  
dog out of my  
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our house is?  
sha'n't let Fido  
—Junior Chris-  
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## The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home  
Read The Baptist Record to Your Children

### If You Were

If you were busy being kind,  
Before you knew it you would find  
You'd soon forget to think 'twas  
true

That some one was unkind to you.

If you were busy being glad  
And cheering people who are sad,  
Although your heart might ache a  
bit,  
You'd soon forget to notice it.

If you were busy being true  
To what you know you ought to do,  
You'd be so busy you'd forget  
The blunders of the folks you've met.

If you were busy being right,  
You'd find yourself too busy quite  
To criticise your neighbor long  
Because he's busy being wrong.

—The Continent.

### Making Money at Home

Other home women besides farm women would like to make money at home. But whether she lives on the farm, in the small town, in the city, on the high seas, or in the touring car, the "tithe is the Lord's". And if she brings it into His storehouse He will pour out His blessings on her business, be it tractor driving or sewing a fine seam. The following compiled by a current magazine gives ideas from widely separated places:

#### Children's Clothes from Daddy's Shirts

I formerly lived in a very small city where there were few opportunities for making money at home, but "necessity is the mother of invention," and I found a way.

I have always made use of the good material left in shirts too badly worn at sleeves and collar to be of further service as shirts, and I thought this might be turned to help my pocketbook.

I prepared an advertisement and placed it in the only newspaper in the city, at a very cheap rate for two months. It was worded: S.O.S. (Save Old Shirts).

Rompers and dresses for small children, made from Daddy's old shirt, 50c each. Tea and kitchen aprons, 25c each. Comfort linings pieced (material furnished), 75c. Thread must accompany each order. Cutting and planning without making, half price.

I got a few customers at the start. I bought several patterns of rompers, dresses and tea aprons. My work pleased; and, as the best advertisement is a pleased customer, my time was soon filled and I had orders ahead. I did not return any pieces except a patch or two for emergency tears, so I had lots of material for the comfort linings, and these pieces could be used no matter what size or shape,

Even work shirts may be utilized as kitchen aprons.

Oakland, Calif.

### Decorating Match Boxes

An excellent way to make money at home is to cover the two large sides of small boxes with bright paper or little designs and scenes cut from the colored pages of a magazine. The edges must be neatly trimmed. They are then shellacked with white shellac, taking pains not to let any get on the scratching surface. These sell from \$1.00 to \$1.50 per dozen and are very easy to make. Tiny "Parrot Safety Matches" are the best.

Cleveland, Ohio.

### Oilcloth Novelties

My materials consist of a quantity of good quality table oilcloth, various colored rick-rack braids and coarse crochet cotton in delicate tints. With these materials on hand I make scarfs with place mats, luncheon sets, vanity sets and baby's bibs. These articles are merely cut out the desired sizes and shapes and the braid put on around the edges by the sewing machine. I always edge the Vanity Sets with a pretty crocheted edge. A new line of table oilcloth known as damaskene is very suitable for these sets as the pattern of damask shows up well when made up.

These articles are very easily made, taking but little time and expense and bring very attractive prices. My method of selling is by placing these articles before the public through local exhibitions; also by getting the names of prospective buyers from the City Directory, writing them, enclosing descriptions and prices.

As a "spare time" business, it has proved highly successful.

Saint John, N. B., Canada.

### Trousseaus and Layettes

One of the grittiest examples of a girl's determination to succeed has recently been shown me.

A cripple, confined most of the time to a chair or couch, had plenty of time for handwork, and was now and then called upon to embroider pretty things for her more fortunate friends who were about to be married. Finally the finances of the family became pretty low, and the girl was almost desperate with the desire "to do something to help out," when she conceived the idea of looking through the papers' "Society columns" and writing a note to the mothers of the "brides-to-be," informing them that she was in a position to embroider the linens, underclothing, etc., of the brides at a reasonable rate; also that she desired an opportunity to make "shower gifts," etc. This little scheme brought in very good returns, and then Mary watched the "Birth Announcements" and fol-

lowed the same idea.

The result was as much work as she could possibly handle at good prices, for, of course, it is well known that the birth of a baby in the family and the marriage of a daughter are two occasions when money will be spent, if at all possible, and such a time also is when good workmanship and prompt deliveries are appreciated.

Fort Myers, Fla.

### Hot Hamburger Sandwiches

One woman who lived in a small town, where there was no lunch room near the depot, found it very profitable to sell hot hamburger sandwiches on the trains which went through town near meal times. Her boys did the selling, meeting the trains morning, noon and night with sandwiches and sometimes hot coffee or popcorn.

St. Francisville, Ill.

### Dust Caps and Aprons

I had so often wondered what I, a shut-in, could do to earn pin money in a small town. In my piece sack were a number of large pieces of gingham and percale, and one day a friend told me her Sunday School class were making and selling dust caps for their missionary money.

I thought, "That's the idea for me!" I made all the material I had into caps and sold them about the neighborhood for 25 cents each. They were trimmed with lace and required a small piece of elastic. I also made a few aprons and priced them at 30 cents. They were easily sold and anyone who could walk about, could do better than I.

Clayton, Ill.

### Making Kiddies' Clothes

Across the alley from me lives an ambitious little girl, who very much wants to go to college, but, as her parents are rather pushed for money, she didn't get to go this year, but they are hoping that next year may be better.

As her father and mother both work, she has all the housework and washing to do.

She is a very neat worker. She has hit upon the idea of doing plain sewing at home between times for children. As she is quite good at taking a scrap and in some way devising a child's dress or suit, her work has proven a boon to those mothers who have three or four babies under their feet and all they can possibly do trying to keep house.

To fill in any time which might hang idle on her hands, Ruth has taken the agency for a reliable extract and toilet article company. She makes several dollars each week which are carefully banked away for that wonderful time when she can go to college.

And she has worked in a typewriter course at the high school so she can work part time in college.

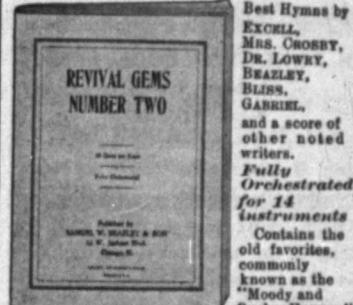
Norman, Okla.

Southern Baptists hold in high honor the memory of Dr. J. B. Gambrell, of Mississippi and, later, of Texas. But few know the greatness of Mrs. Gambrell, his wife, and the inspiration of his life. Dr. Gambrell was called lovingly, "Uncle

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Gideon," but Mrs. Gambrell was worthy to be called Deborah. He called her "the little soldier lady," because they were married in Virginia, during the Civil War, behind the Union lines, at midnight. She was Mary T. Corbell. He was a scout in Lee's army and had to come through the Federal lines to get his bride. She was always a brave and loyal worker. Her energy was tireless.

Her life has been spent in loving service in two states, Mississippi and Texas. When her husband was editor of the Mississippi Baptist Record, and necessarily away from home much of the time, she managed the printing office, read the proof and wrote many articles and superintended the mailing. In Texas she was especially interested in the Mexicans and learned to write and speak Span'ish that she might serve them. She planned institutes for them and was deeply concerned in the question of providing a way for the young Mexicans to secure a Christian education. Truly she was a great woman.

B. Y. P. QUARTERLY.



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## Sunday School Department

### THE SUNDAY SCHOOL LESSON

October 9, 1927  
R. L. Venable

#### Elijah Hears God's Voice at Mount Horeb—Kings 19:9-18

Elijah, exhausted body and discouraged in spirit, in seeing how little his triumph, through the presence and power of Jehovah, in the overthrow of Baal worship in Israel, had accomplished, was utterly hopeless and fled from the land of Israel for the safety of his own life. Accompanied by his servant in this flight, his first halting place was at Beersheba, on the extreme southern border of the kingdom of Judah. But even in Beersheba, he felt his life was insecure; there he left his servant and went a day's journey alone into the wilderness. There the hopeless and solitary wanderer seated himself under the juniper tree and prayed, saying, "It is enough, now, O Lord, take away my life; for I am not better than my father". These words clearly reveal the great hopes Elijah had formed as to the results of his mission, and the terrible disappointment his banishment had brought him. Time was when he had thought himself a most special messenger of heaven, raised up to effect the regeneration of his country. He now thinks his work is fruitless, and he has nothing to live for longer. How strange, how paradoxical, the prophet here fleeing from death, and yet crying death, praying that God would take away his life.

Though Elijah is cast into the depths of despair, he is not forsaken of the Lord. As asleep under the juniper tree an angel of the Lord touched him, and bade him arise and eat. The celestial visitant provided him with bread to eat and water to drink. The exhausted fugitive from the wrath of Jezebel, now relieved of his hunger, again fell back into a profound slumber, and is again aroused from his sleep and refreshed the second time by the angelic messenger, who came to minister need to one of God's saints. The language of the angel on this second repast gives insight into the destination of Elijah's flight from the day he left the land of Israel. Horeb, the mount of God, was in sight. How natural that he, like Moses, should flee into the land of Midian to the place where God had spoken to Moses face to face. The angel's reading the mind of the despondent prophet says, "The journey is too great for thee". Without food he would fall by the way side. Elijah arose and refreshed himself and went in the strength of that meat for forty days and nights into Horeb, the Mount of God.

1st—"And he came thither unto a cave, and lodged there, and behold the word of the Lord came to him, and he said unto him, What doest

thou here, Elijah? And he said, I have been very zealous for the Lord God of Hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars and slain thy prophets with the sword: and I, even I, only am left; and they seek my life to take it away. And he said, Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains and break to pieces the rocks before the Lord; and the Lord was not in the wind; and after the wind an earthquake; and the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire; and after the fire a small voice. And it was so when Elijah heard it that he wrapped his face in his mantle, and went out and stood in the entering of the cave." (Verses 9-18.)

The story is so marvelous in its simplicity that comment upon it would mar its charm and rob it of its entrancing beauty. It may be ours to draw from Elijah's flight and attendant incidents some practical lessons.

1. That men, noted for their strength of faith, dauntless courage and loyal adherence to their convictions, at any cost sometimes break where they are strongest. At the most unexpected moments, their faith weakens, their courage fails, and their loyalty to convictions recoils at the approach of the foe and rushes from the scene of conflict. Elijah is a striking example of a complete collapse of all those splendid excellencies of character and achievement which register the names of men upon the muster roll of God's heroes, the bravest and the best. Contrast his matchless faith, his indomitable courage and his intrepid loyalty to the cause of Jehovah on Mount Carmel with his disconsolate, rejected and dismantled condition under the juniper tree in the wilderness of Midian. The contrast is pathetic, and warns the strongest of us to take heed lest we fall.

2. Learn that God does not throw men to the scrap heap because of their weakness and the failures which their limitations and the special circumstances of life impose upon them. He knows how frail we are, he remembers we are but dust. He seeks to restore and recover his own from the terrible hurt which the impact of our sinful trespasses and aberrations have inflicted upon us. His unwearied patience, his loving kindness and tender mercy hears our despairing cry and hastens to our relief. (See Lev. 34:6-7.)

3. Learn God's method in dealing with his erring, disconsolate ones.

(1) He provides for the bodily needs of Elijah. He puts him to sleep, he rests his tired and exhausted physical frame, he strengthens

his famished body with food and drink. He then gives him physical exercise by a long journey on foot to Horeb, a hundred and a half miles across a rough and rugged country.

(2) Both the country and the destination of the prophet were vocal with a thousand sacred associations which wrought themselves into the history and experiences of the children of Israel as they marched from bondage into the land which Abraham saw with the eye of faith and was promised to his seed as an everlasting inheritance. God called Elijah's thoughts away from the bewildering scenes and conflicts of Carmel, and the wrath of Jezebel that had forced him to flee for his prophet, but would first nurse him back to health and strength of body and mind. God will not take his servant at a disadvantage. A sound mind and a sound body are needed for a most effective service, which God would call upon the prophet to render in his own good time. God has other disclosures to make to his servant, but he was not yet prepared to receive.

4. Elijah entertained a false standard as a test of the Jehovah's presence and movement in the consummation of his purposes in the history of his chosen people. He corrects the misapprehension of the prophet by a succession of signs, a phenomenon in the natural elements of the earth, all the more awful and impressive because of the surrounding desolation and the utter solitude of the mountain cave. The procession of the terrors of nature, storm, earthquake and fire, which swept before him in the hollow cave in the awful stillness of the dark and black night had no message for his soul. God was not in these terrible convulsions of nature about him. It was the still small voice, the "majestic calm" of Jehovah, the token of his presence and the tranquility of his movements which hushed the soul of the prophet into silence. It was the calm of God which filled his soul with awe. Well did he to wrap his face in his mantle in the presence of a God who operates the whole machinery of the universe as noiselessly as the light of the sun dries up the dew of the morning. This succession of signs brought four lessons to the prophet.

(1) That God moves in the mystery of an awful silence in his conquest over sin, and the overthrow of the powers of evil everywhere.

(2) And, second, that the purpose and movement of God against sin is not to destroy, but to restrain and recover those whom the powers of evil are driving headlong to ruin.

(3) That God's nature and character are revealed in his movement against the sins of men. He is merciful and gracious, longsuffering and abundant in goodness and truth (See Lev. 34:6-7).

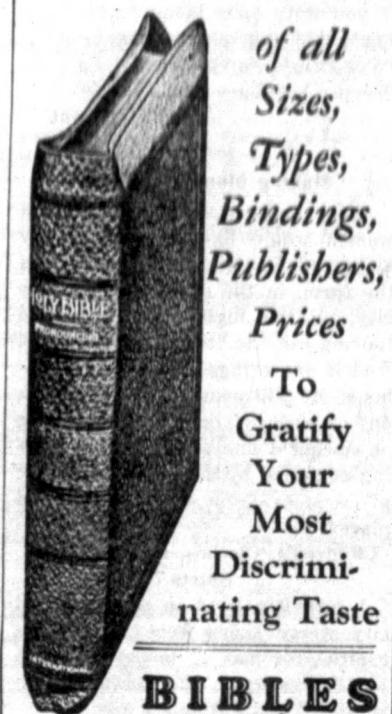
(4) That Jehovah's weapons of warfare are not carnal, but spiritual and mighty in the overthrow of the powers of evil and the casting down of every evil imagination of men.

5. Elijah was laboring under a false assumption based upon a lim-

ited survey of the conditions in Israel. He assumed that he alone was loyal to the true worship of Jehovah. "The children of Israel have forsaken thy covenant, thrown down thine altars and slain thy prophets with the sword. And I, even I, only (Continued on page 16)

"Revival Gems Number Two" contains many old favorites, commonly known as the "Moody and Sankey hymns". Only ten cents per copy. Fully orchestrated for 14 instruments. See ad on page 11 of this issue.

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Thursday, October 6, 1927

## THE BAPTIST RECORD

## East Mississippi Department

By R. L. Breland

### Neshoba Baptists

It was my privilege and pleasure recently to be back in my old home county of Neshoba, where I attended a session of the Neshoba County Association and then visited Pastor A. B. Culpepper in a revival meeting at Desmer. An account of the latter will be given later.

The association is composed of 26 churches, all of which were represented. The meeting met with Neshoba Church and was a great meeting. Meeting and greeting old friends, for I was pastor here for eleven years, was indeed a delight.

Rev. E. L. Davis was elected Moderator; W. D. Cole, Vice-Moderator, and Rev. C. N. Callahan, Clerk and Treasurer. Pastor G. O. Parker, of Union, preached the sermon. Bro. L. E. Lightsey, the Record man, was on hand with his genial smile and ready voice.

Other visitors upon the sessions of the meeting were Dr. R. B. Gunter, Dr. J. R. Carter, Elders C. L. Neil, missionary to Mexico, A. B. Culpepper, Clyde Bufkin, J. S. Laird, C. W. Breland, J. E. McCraw, Eugene Stephens, J. M. McCraw and S. E. McAdory.

On Sunday Missionary Neil delivered the greatest address on Missions, dealing specially with conditions in Mexico, that we have heard in many a day. He certainly gave Catholicism a black eye. If Baptists can be moved to do their duty, this address should move them.

The committee on future work reported five things to set before the body as something towards which the body may work. Study the matter of church consolidation, grouping of churches, the matter of employing an associational pastor to work among the churches, a permanent committee on future work, emphasizing the mission work and the recognition of the splendid work of Clarke Memorial College.

The Linwood Band assisted in the music led by Prof. J. J. Melvin, the splendid Superintendent of Linwood Consolidated School. The Linwood Quartet, consisting of A. D. Bassett, Olen Nicholson, Milton Rhodes and Arley Crenshaw, rendered some splendid selections.

Coldwater was chosen as the place to meet next year, J. E. McCraw to preach the annual sermon and E. L. Davis a sermon on missions. J. M. McCowan was chosen as messenger to the Southern Baptist Convention. Special offerings were taken as follows: Orphanage, \$35.00; for Missionary Neil, \$65.00.

It was indeed a progressive session. The writer had some joyful days. Pastor Stephens and his good people were wonderful hosts, and much good was doubtless accomplished. May the Lord add his blessings to all of its transactions.

### Notes and Comments

The Scooba Baptist Church recently broke ground for the new church building. The work is making progress under the leadership of Pastor C. E. Bass. It is an important field, as the Kemper A. H. S. is located there.

Wayside Baptist Church, Yalobusha County, has on a move to build a new house of worship. Pastor L. E. Roane reports that much enthusiasm is expressed by the membership for a modern building.

Rev. A. B. Hill, of Water Valley, has resigned his church work and is now in the Southwestern Baptist Seminary of Fort Worth, Texas. He graduated from Mississippi College last May. He has bright prospects for a useful career as preacher of the gospel.

Rev. Clyde L. Breland, Walton, Ky., began a week's meeting at Coffeyville on the first Sunday in October. Will run through the second Sunday.

Dr. I. A. Hailey, one of our loved preachers who lives at Union, has been dangerously ill with pneumonia, but we are glad he is improving.

We are much in sympathy with Rev. J. E. McCraw and family because of the fact that Mrs. McCraw has been in the Baptist Hospital at Jackson for treatment. Bro. McCraw hopes to enter Baptist Bible Institute at New Orleans so soon as she is able.

Mr. Johnie Breland, son of the late Rev. F. M. Breland of Neshoba County, is in the Bible Institute in training as an evangelistic singer.

Rev. Frank Dearing, of Dixon in Neshoba County, is to occupy the ministerial cottage and attend Clarke Memorial College this session.

Rev. A. B. Culpepper assisted Pastor Jennings in a splendid revival at Renfro, Leake County, last week.

A move is on foot by Linwood Baptist Church, Neshoba County, to build a modern church house near the Consolidated School. Rev. E. A. Breland is pastor.

I was with Coldwater Consolidated School, Neshoba, in its opening last week. Quite a number of good talks were made. They have a modern building and arranging to build more. Prof. C. L. Faulkner is Superintendent. The people are wide awake and progressive. The new Baptist Church building was begun this week.

(Continued from page 9)  
fourth, 35; fifth, 40; sixth, 60; seventh, 49;—making an average attendance of 51.6. Miss Opal Sharp has been appointed as the noon-day prayer meeting booster.

Only Four More Weeks Until the Student Conference meets at Starkville. Remember—a large delega-

tion—a good program—a mass of youth seeking and finding the will of the Unseen Master.

### Greetings

A telegram from Miss Mary Frances Johnson brings this message: Philippians 3:13,14.

**Do not forget that Samuel W. Beazley & Son, Chicago, Ill., are leaders as hymn book publishers. Their books can be ordered from your own denominational book store. See one of their New books advertised on page 11 of this issue.**

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In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

Just an ideal place to live, rear and educate your children. This is only twenty minutes' drive from Jackson over fine concrete road. May be had now at real honest-to-goodness bargain.

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## A Million Dollar Memorial to Wm. Lunsford

### FOR THE RELIEF OF AGED AND INFIRM PREACHERS

The Relief and Annuity Board of the Southern Baptist Convention in announcing a gift of \$25,000.00 from an esteemed brother whose name is withheld by request, stands ready to issue life annuity bonds to other donors to the fund and will thus build a million dollar memorial to its late founder and secretary, Doctor William Lunsford. The donor says under date of June 25, 1927:

"It is my deep conviction that in some notable way Southern Baptists should perpetuate the memory of William Lunsford, who literally gave his life away for the Baptist preachers of the South. His sacrificial life and death should call our people to some signal deed of devotion—such as the gathering of a million dollars in Annuity Bonds."

"I should like anonymously to be the first thus to show my love for him and for the Baptist preachers of the South, whom he loved so well. That is the chief reason why I am sending you this \$25,000.00. God grant it may be the first fruits of a great ingathering which shall be a worthy monument to our beloved brother, and at the same time serve to drive farther away from the hearts of our glorious host of Southern Baptist preachers the haunting and paralyzing dread of penniless invalidism or destitute age."

Who will be the next to set forward this worthy undertaking? We propose to erect this monument to Doctor Lunsford out of funds coming to the Board through gifts of money on a life annuity basis and by funds bequeathed for the purpose in wills.

The William Lunsford Memorial Life Annuity Bonds may be had in sums as low as \$100 and as high as the friends of Ministerial Relief may wish to take them. Liberal Interest Rates.

### WRITE FOR FULLER INFORMATION

## The Relief and Annuity Board

THOMAS J. WATTS, Corresponding Secretary  
1226 ATHLETIC CLUB BUILDING  
DALLAS, TEXAS

## BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.  
O. Clin Green, A.B., Th.M.  
Halehurst, Miss.

"Books are men of higher stature,  
And the only men that speak aloud  
for future times to hear".

—Elizabeth B. Browning.

**Case-Work Evangelism.** by Charles Reed Zahsler, Ph.D., with Introduction by Charles M. Sheldon. Fleming H. Revell Company, New York. 192 pages, \$1.50.

The author of this book takes up the study of Evangelism from the scientific standpoint and uses the inductive rather than the deductive method in approaching individual cases. He recommends a careful study of each case so that all the facts, if possible, may be known in order that the right treatment may be administered. He compares soul winning to the work of the physician using the medical terms: Diagnosis, what is the trouble and what caused it? Prognosis, what will happen if this case is left alone or if under treatment? Therapeutics, what shall be done about it? Prophylaxis, or what will prevent such cases?

The author has had a wide experience in dealing with cases of every age and description and speaks with authority. The book presents a neglected phase of evangelistic study which should be seriously considered by those who would do effective personal work. The author believes thoroughly in the power of the gospel to save. The book should be read, studied, and practiced by a great many religious workers.

**Paul: The Jew,** by the author of "By An Unknown Disciple". George H. Doran Company, New York. 257 pages, \$2.00 net.

This is a vivid story of the life of Paul from the time he attended the theological schools and sat at the feet of Gamaliel in Jerusalem until he started on the famous journey to Damascus when Paul, the Jew, became Paul, the Christian. His conversation with Gamaliel and others regarding the Christ, the growing enmity he has for this reputed prophet of Galilee, his devotion to the law of Moses, his zeal for the preservation of the traditions of his fathers, his awakened conscience on witnessing the stoning of Stephen are so vividly and credibly told that one's interest is sustained from the beginning to the end of this wonderful imaginative story. The reader has a better understanding of the mental processes through which the mind of the future Apostle to the Gentiles went after reading this story. Every reader of the New Testament will be interested in the book and young people, especially, should be encouraged to read it. We wonder if a sequel will be written. That, too, would be interesting.

**Ask Me A Bible Question,** by George Stewart. The Century Com-

pany, New York. 137 pages, \$1.50.

Here is a book that should be in every household and in the hands of every teacher of the Bible. It consists of questions and answers, almost a thousand, on the formation and use of the Bible. It is the kind of book children will pick up and peruse and with the information gained put to shame their elders who, in self defense, will sit up and study it after the children have gone to bed so as to be ready for future "emergencies". The questions are graded for different groups of Bible students which fact renders it an exceedingly popular book for every a powerful book only as it becomes a powerful book only as it becomes known. This little book will be a great help in making THE BOOK a power in the life of its readers.

**Job: Moral Hero, Religious Egoist, and Mystic,** by James McKechnie. George H. Doran Company, New York. 141 pages, \$1.50 net.

The author of this volume has given us a clear-cut and an incisive analysis of the book of Job. As far as our own knowledge goes, nothing better has been written. After a brief introduction the author plunges into this great drama of the human soul and with remarkable skill analyzes the book and delineates its characters. The four main divisions are: The Accuser, The Counsellors, The Sufferer, and The Deliverance.

The book of Job deals primarily with the problem of human suffering and pain and the discussions of Dr. McKechnie are illuminating and inspiring as well as comforting. Students of the book of Job have a rich treat in store for themselves in the reading of this splendid little volume.

**Guiding A Growing Life,** by Robert Edwin Gaines. Baptist Sunday School Board, Nashville. 128 pages. Price \$1.25.

This book of six lectures, which were delivered to the students and faculty of the Southwestern Baptist Theological Seminary, is intensely practical and should be of great value, not only to the parent, but to all teachers of children and young people. The author writes with an intimate knowledge of his subject as his life's work is that of teaching. He rightly places the emphasis of teaching in the Christian program and shows that all teaching to be effective must have a spiritual background and motive. The book is readable, interesting, and most helpful and evidences a genuine appreciation of child life.

**Christ Supreme,** by Arthur H. Carter. The B. I. C. A., Chicago. 83 pages. Vellum de Luxe, 75c.

This admirable little book is designed especially to meet the needs of young people who may be perplexed over that great basic doctrine—the Deity of Jesus Christ. It is not a book of sermons. The discussions are thoroughly scriptural and are carried on with the fervor, the inspiration, and the eloquence of spoken discourse. It is a most

excellent book and should be read by thousands of people, young and old.

**Nature Stories for Children,** by W. S. Herbert Wyle. Fleming H. Revell Company, New York. 179 pages. Price \$1.50.

Three things, this author evidently knows: Science, the Bible, and Children. These studies in nature are presented in the form of brief sermon-stories for children, based upon a careful study of nature: animals, fish, birds, insects, flowers and plants of all kinds, and other things in the natural world. The stories are entertainingly told and with scientific accuracy. The author never fails to make the application to every-day life and always drives home a spiritual lesson. The pastor who fails to preach to children misses a great opportunity for service. Here he will find much fresh material for that purpose. Parents and teachers will also find this a most interesting book.

**Things That Matter Most,** by John Milton Moore, D.D. The Judson Press, Philadelphia. 121 pages. Price \$1.25 net.

The thirteen chapters of this book are gems of literary art. The style is that of spoken discourse, as most of these messages were delivered as radio-sermons through the Radio Forum of Greater New York Federation of Churches. They cover a wide range of subjects and touch our modern life and civilization at many points. The material used is fresh, accurate, interesting, and the author's method of presenting his subject is most convincing. These addresses should be helpful and inspiring to young people.

## THE MINISTERIAL STUDENT

The attitude of Mississippi Baptists today demands that young preachers go to school. The great majority of Baptist churches wants the services of a man who has finished a college course, and had some training in a seminary, yet adequate provision for the education of our ministers has not been made. Is this quite fair, brethren, to require something of a fellow and then do less than your best to help him?

God does not always call men of means to preach. Neither does the average Baptist preacher surrender early in life, but often he has a family to support while in college. A typical case here at Clinton is a man with a wife and three children to support. True, Dr. Patterson, acting for the Board, gives them all the aid available, but this falls far short of enough. If we suppose that he had finished high school when he entered the ministry it would take him at least six years to make the preparation which the average Baptist church in Mississippi desires of her pastor.

More is expected of a pastor today than ever before. A great many churches claim a great deal of his wife's time also, and in order to meet efficiently demands made upon her it is very necessary that

## IN MEMORIAM

## DAVID L. KENNEDY

David L. Kennedy was born in Simpson county January 10, 1857, and departed this life on the 22nd day of July, 1927, being 70 years, 6 months and 12 days old. He lived in Simpson county all his life and was known widely and loved and respected personally for his rugged honesty and many sterling qualities. Brother Kennedy was a close student of the Bible, and being deaf for a number of years before his death he spent much time reading his Bible and writing many themes of the scriptures which were published in county weekly papers. He was a devoted member of the Concord church, Smith county, having been baptised into its fellowship when about twenty years of age, and served as a deacon for the past 30 years. He was a long time clerk of the church. Brother Kennedy was licensed to preach some 17 years ago, but never served any churches. Brother Kennedy was married in 1880 to Miss Martha Ware who survives him. There were 10 children born into this union, seven girls and three boys, several of whom remain to mourn his going. We commend them together with their widowed mother to the Lord and to the word of His grace as able to build them up.

His pastor,  
J. L. BOYD.

## Mrs. J. C. Tucker

On Aug. 13, 1927, at Hattiesburg, Miss., there passed from earth one who for over eighty years had lived a life of cheer and helpfulness to those around her.

To the burdened ones of earth, she was an inspiration. Left a widow, with the youngest child a few days old, her brave and cheery faith did not falter before the task of rearing twelve sons and daughters to be the noble, consecrated men and women that they are today. In this, her courage, wisdom, industry and never-failing faith were remarkable. To many hearts she has given comfort, and this busy mother never failed in her duty to a sick neighbor, her church, or her pastor. A beautiful life faded gently away, leaving its blessing behind.

Graciousness, hope and faith held sway.  
In a heart that was tender and kind.

One who loved her,

—Mrs. A. Polk,  
730 River Ave., Hattiesburg, Miss.

she should be college trained. And how are they to live while obtaining their education? He is a Junior and has no church—a Good preacher.

This is not an appeal for money, but an effort to call attention to a neglected phase of our denominational program. There are numbers of preachers in Mississippi College who have no pastoral work. They are classified all the way from Freshmen to Seniors. Many of



(Continued from page 12)

on left, and they seek my life to take it away." A more pessimistic picture of Israel's condition can't possibly be drawn. The conclusion is unwarranted. Jehovah will not permit this mistake to pass. He informs the disheartened prophet that there are seven thousand who have bowed the knee to Baal. The conditions are bad enough, but God will not permit this exaggeration unchallenged and uncorrected. God is never mocked by misrepresentation. Jehovah's correction was a mild rebuke of the prophet. It also was an alleviation of his burden of sorrow over his dismal failure in his efforts to reclaim Israel from Baal worship and restore the worship of Jehovah. His work had been more effective than he thought.

2nd—Elijah is now prepared for further disclosure of Jehovah's plan, and the new field of labor unto which he would send him. "And Jehovah said unto him, Go, return by way of the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria. And Jehu, the son of Nimshi, shall thou anoint to be king over Israel; and Elisha, the son of Shaphat of Abelmeholah, shalt thou anoint to be prophet in thy room. And it shall come to pass that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay. Yet, will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not passed him." (Verses 18-18.)

God sends Elijah upon a new mission, the purpose of which pertained to the appointment of men who carried through to completion the work which Elijah under the direction of Jehovah, had inaugurated. The complete overthrow of Baal worship had not been abandoned by Jehovah, others are designated as the instrument which should consummate the work when Elijah has been removed from the field of his labors. Elijah had bravely wrought the part allotted to him, and the crowning act of his task was the calling out of others who should be his successors in ridding the land of idolatry. God calls his laborers from the field of action and raises up others to take their places. Benhadad, the decrepit old king of Syria, whose spirit had been broken by defeat, was to be displaced by Hazael, the mighty soldier whose prowess in arms would be a potent factor in sweeping Baal worship from the field. Jehu, a fierce warrior in Ahab's army, was designated as the usurper of Israel's throne and successor of Ahab. It was his to overthrow the dynasty of Omri and compass the death of Ahab and Jezebel, his Sidonian queen, who had corrupted Israel with the potions of Baal worship. Elisha was to be anointed as Elijah's successor in the prophetic office, which he had filled with courageous fidelity. As a reward of his zeal and unremitting labors and sufferings in vindication of Jehovah's

honor he was soon to retire from the scene of his toil in a chariot of fire. Elisha is to become his successor, through whom the presence and power of God are to be manifest in Israel.

#### OUR EVANGELISTS

##### Potts Camp

During the first half of August Bro. W. W. Kyzar and I labored with Bro. D. W. McLeod and the church at Potts Camp. This church was organized about ten years ago by Bro. W. E. Farr. It has been opposed since its organization and it is still opposed by some who call themselves followers of Christ. However, these Baptists are true even though they are few in number. Bro. McLeod is feeding them on the true Gospel of Grace.

The people attended the meeting in large number. Many came from Holly Springs and some from Slaydon. There were some conversions. The Baptists seem to have caught a new vision of the task that the Lord has for them. They are more determined to do the will of their Lord under the leadership of the undershepherd.

##### Mt. Pisgah, Carroll County

In the latter part of August, just before the second primary, we started a two weeks' meeting with the Mt. Pisgah Church, Carroll County. The writer had had the privilege of leading the singing in a meeting here ten years ago. At that time they had a very small building and it was in a poor condition. They then had preaching once a month. Now they have a commodious house of worship and are having full time preaching. Bro. Sellers, by the help of the Holy Spirit, has led the people here in all these improvements. He is loved and respected by all. We find Bro. L. D. Sellers to be very earnest and energetic in the work for the Lord.

From the very beginning of the meeting the world, the flesh and the Devil got on the job. But they did not bluff God's people. Bro. Kyzar preached the Gospel of Grace with freedom and earnestness. God's people prayed and the Holy Spirit brought conviction. The Lord gave us the victory. Even some old hard sinners found the Lord. The attendance at night overflowed the tent. The last night of the meeting three old ladies joined the church, two on profession of faith and one by letter that was granted 29 years ago. The total number of additions was 27.

##### Eudora, DeSoto County

The meeting at Eudora came to a close Sept. 25th. It was a great meeting in many respects. Many fine young people were saved and joined the church. One night nine young men and women accepted Jesus as their only Saviour and united with the church. It was a glorious sight. The people wept for joy. Thirty-two united with the church, 28 of them for baptism.

Even though the people were busy

picking cotton they came to the tent in large numbers. Men who had not attended a religious service for many years came to these services. Bro. Kyzar brought great messages from the wonderful Book. What he preached was not sob-stuff, but the unadulterated truth of a mighty, just, holy and loving God.

This was our second meeting with these saints. We were with them a year ago last spring. It was our joy to be the guests of Mr. and Mrs. Charles P. Dockery again. They know how to take care of God's servants in a great way. Their home life is a living testimony to the Saviour. They and their children are devoted to the Master and to His work. They have two splendid girls and a fine boy.

Mrs. Ware, a friend of the Dockerys and a daughter of the lamented Dr. Potts, played the piano. She delighted the people also by playing the Old Hymns on the Italian Harp.

Bro. W. W. Grafton, the singer-preacher, is the aggressive young pastor. We did not hear him preach, but we know that he can sing. He is doing fine here. Under his leadership the church has launched out a building program. Mrs. Grafton has built a fine Intermediate Union. She is a good helper.

We are thankful to our Heavenly Father for the privilege of working for Him at these different places and for the blessed experiences given us in these meetings. We go next to Bunker Hill Church, Marion County. We appreciate the prayers of the brotherhood.

—Joe Canzoneri.

#### AN ANNOUNCEMENT

The Anti-Saloon League of Mississippi counts itself fortunate in securing the services of Rev. J. P. Harrington, well known in Mississippi as a fine speaker and first-class business man, to take charge of the financial department of the League. His official position in the League forces is that of Financial Secretary.

He has recently organized a new church in Jackson and has accepted its pastorate. He will be pretty busy with his church, but being physically and mentally quite vigorous and deeply interested in the League work, he is willing to un-

dertake almost double work, to help the League through its present financial strait.

Mr. Harrington scarcely needs an introduction or commendation to Mississippians, but allow me to say that he understands the work well and will not disappoint any congregation or misrepresent anything or mislead anyone about the League work.

It, therefore, affords me very great pleasure to say that any assistance or courtesy that may be extended him by our people will be timely and not misplaced and will be greatly appreciated by the League.

—T. J. Bailey,  
Superintendent.

Jackson, Miss.,  
October 1, 1927.

#### TRIBUTE TO DR. W. R. COOPER

It is with sad hearts that the young people of Lowrey Memorial Baptist Church see Dr. W. R. Cooper leave Blue Mountain. He has been a faithful worker in the B. Y. P. U.'s and has cooperated with us in every way possible for a pastor to cooperate with the young people of his church.

When he came here, Dr. Cooper started rebuilding the B. Y. P. U.'s. His aim was to have every young church member working in his proper place. Now we have three well organized unions, each taking care of the young people included within its age limit. Every Sunday evening that he was in town, Dr. Cooper visited one or two of them and often made a short talk to the three in closing assembly.

Not only was he present at our weekly meetings, but with his many other duties he found time to attend our socials. His life among us has been a shining example of the gospel he preached, and we feel that his influence like a benediction will rest on us through the years to come.

—Sadie Lee Clark,  
Cor. Secty.

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